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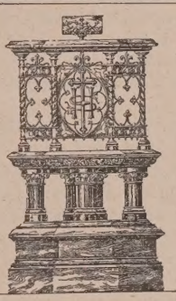
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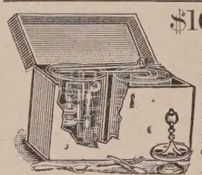

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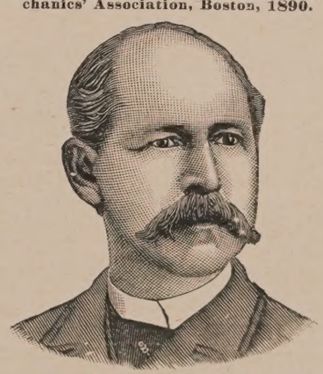

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The Living Church.

SATURDAY, MAY 2, 1891.

AN EASTER PICTURE.

BY E. MURRAY.

A young pomegranate tree,
Each shimmering leaf with crimson tipped,
While over glossy branch and stem
The shining dew drops dripped,

While through it, like a flame,
The glowing calyxes unfold,
And let the petals' scarlet blaze
Be wide and bright unrolled.

Across the garden path,
A gnarled and ancient olive tree
Leans, branch awry and twisted stem,
Yet it is fair to see,

So shot with silvery grey
The drooping leaves of paly green,
As if upon their silk they kept
A dream of moonlight sheen.

The grassy path beneath,
In the cool shade lies thick with dew;
Half-opened tiny buds there hide,
Content, just glinting through.

Who comes between? 'Tis He!
The Risen Lord! our Holy King!
The resurrection gleam and glow
Around His garments cling.

In white and gold He comes!
A radiant smile on lips and brow,
The Godhood's joy in those deep eyes
That shine untroubled now.

He comes all grace, all power,
Pressing the grass with eager feet,
With hands outstretched in loving haste,
He comes! His own to meet.

So meet us, Lord, to-day!
Before Thine altar rail we kneel
And hide our dazzled eyes. Oh, Christ,
To us Thyself reveal!

St. Helena, S. C.

OPERATIONS have at last been commenced upon the permanent building of the Church House at Westminster, and his Royal Highness the Duke of Connaught has consented to lay the foundation stone on July 1st.

IT is stated that Bishop Caldwell, who, as assistant to the Bishop of Madras, has had the episcopal oversight of the S. P. G. congregations in Tinnivelly, South India, has resigned his charge. Bishop Caldwell was consecrated in 1877.

AT the recent Lent ordinations in England, there were 129 candidates in all, of whom 71 were ordained deacons and 58 priests. The Lent ordinations are generally small, the candidates ranging from about 120 to 189 in number, and the present return, low as it is, does not touch the lowest limit. Only 48 per cent. of the number were graduates of Oxford or Cambridge.

IT is in contemplation to create two more suffragan bishoprics, one for the diocese of Norwich, and a second for the diocese of Winchester. The latter diocese is already served by the Bishop of Guildford, but Dr. Thorold is persuaded that another bishop for the Archdeaconry of Surrey is imperatively required. In the case of Norwich, Lynn or Ipswich will provide the title while Dorking may be accepted for that of Surrey.

THE Bishop of Truro, Dr. Wilkinson, has resigned his see, owing to continued ill health. He had been compelled to be absent from his diocese for a year, and it was hoped that he had fully recovered his health. But upon resuming his work in Cornwall, he soon found that his strength was not equal to the task, and he has decided to retire. Dr. Wilkinson is the second Bishop of Truro, succeeding Dr. Benson upon the latter's translation to Canterbury.

DEAN GREGORY has written a letter to Mr. J. S. Curwen granting the use of St. Paul's cathedral for service in connection with the jubilee celebration of the Tonic Sol-fa movement. The day fixed is July 7, and it is expected that 10,000 persons, all able to sing from note, will assemble on the occasion, rendering the music of the service without the help of a choir. The preacher will be Bishop Mitchinson, who, when Bishop of Barbadoes, trained a colored choir on the Tonic Sol-fa system.

THE Zanzibar correspondent of *The London Times* telegraphs: "Letters received from Bishop Tucker to the 20th of January state that he had reached Uganda on Dec. 27th. A treaty has been concluded with the King of Uganda on behalf of the British Company. Mr. Williams' caravan was reported to be five days from Uganda on the 20th of January. Bishop Tucker was pretty well, and hoped to reach Zanzibar, via Saadani, in the middle of April." Surprise has been expressed by some at the announcement of the Bishop's return shortly; but it was understood that his first stay in the diocese would be a short one.

THE jubilee of Nashotah occurs this year. At the last annual meeting of the trustees a committee was appointed to prepare for the celebration. The committee is constituted as follows: the Bishops of Fond du Lac, Indiana, and Springfield, the Head of the House, the Rev. Drs. Adams, Riley, and Leffingwell, and the president of the Alumni, the Rev. S. T. Smythe. The same committee was instructed to consider the practicability of establishing a summer school of theology, and also a separate school for the study of the Holy Scriptures for women, and if deemed advisable to take measures to hold one or both such schools in the summer of 1891.

THE celebration by Bishop Reinkens, on March 1st, of his seventieth birthday, was made the occasion of striking demonstrations of esteem and affection. Early in the day, Privy Councillor von Schulte appeared as the representative of the Bonn congregation, bringing with him as a birthday present from the Old Catholics of the German Empire a cheque for £600, which they begged the Bishop to devote to any Old Catholic objects at his own discretion. All day long letters and telegrams of congratulation poured in, not only from every part of Germany, but from Austria, Switzerland, Holland, England, and America. The Old Catholics of Bavaria, who have only lately come formally under his jurisdiction, forwarded a special address.

THE Low Church party in England do not appear to gain much respect from the Nonconformists, judging by some recent pulpit utterances. Dr. Parker of the City Temple, London, is reported to have said: "The Low Church party have become fossilized, devoid of warmth and breadth of vision; it represents neither the fish of Catholicism, nor the flesh of Revivalism, nor the good red herring of Nonconformity. It spends its energies on law suits, and hugs itself in the mantle of its own virtue, when it has clapped an opponent in gaol; it richly deserves the obliteration which has followed as a Nemesis its work in Islington and elsewhere."

Church Life, of Ohio, says: "In many cases the secular press has failed to catch the real point at issue in the unhappy MacQueary case. His opinions have never been interfered with, but his denials of tenets of the Faith have been challenged by authority, and he has been called on to withdraw their publication (*i. e.*, if he is repentant), or else withdraw himself from the Church's ministry. Assuredly it cannot be imagined by any sane or honest man that Mr. MacQueary was requested to retract what he held while he held the same, or to say that he believed what he did not believe. Retraction is the result of honest conviction and the evidence of penitence."

THE Archbishop of York was not well enough to take the official celebration of Holy Communion which preceded the opening of convocation at York, and the dean was the celebrant, the Bishop of Durham giving the Absolution and the Benediction. His Grace opened the Synod in Archbishop Zouche's chapel, being supported by the Bishops of Durham, Carlisle, Chester, Newcastle, Liverpool, Manchester, and Wakefield. The Archbishop explained that he had not considered it wise to call together the new House of Laymen till certain details as to their status were more fully considered. Both Houses were occupied all the afternoon with debates on the best method of promoting greater union with the southern province.

THE Presiding Bishop's appeal for immediate and large contributions to the missionary funds nas met with a general and hearty response. More than thirty of the bishops have issued pastoral letters urging the subject upon their dioceses. It may be doubted whether any demonstration of late years has manifested such sympathy and unity between the remote parts of the Church as this extraordinary call from the president of the Board has elicited. We sincerely trust that it may result in an awakened sense of responsibilty and a purpose to take up the work of missions with very much enlarged energy. A disposition to send strength and encouragement to those portions of the field which are struggling with burdens and difficulty ought to be a direct outcome of this earnest disposition on their part to help to meet the common need. The Presiding Bishop's letter should not fail to stir the hearts of individuals who have it in their power, many of them to do much, some of them to do large things, for the Church of God.

THE last session of the seventh General Synod of the Church of Ireland opened on April 7th, in the Synod Hall, Christchurch Place, when the president, the Most Rev. the Lord Primate, took the chair. On the previous evening a special service was held in St. Patrick's cathedral, when a very large congregation was present, including the Primate, the Archbishop of Dublin, and the Bishops of Down, Cork, Kilmore, and Clogher. The sermon, which was preached by the Bishop of Cork, supplied a thoughtful estimate of the present position and future prospects of the Church of Ireland. Its tone was neither unnecessarily pessimistic nor foolishly optimistic. The preacher faced some stern facts, but faced them with a courageous spirit. According to the Bishop of Cork, the great need of the Church is that the general tone and the general feeling of all her members should be raised, that there should be a more clear recognition of their privileges and responsibilities by the members of the Church, a greater seriousness, a greater earnestness, a more conscientious determination to act up to privileges and to fulfill duties on the part of all, both clergy and laity.

AN interesting incident happened at a recent lecture on Church History in South London. The lecturer, Mr. Nye, read a note from the late Dr. Littledale's "Words of Truth" to the effect that in 1826 the Roman Catholic bishops of England issued a statement repudiating *in toto* the suggestion that the Roman Catholic Church had any claim, or pretended to have any claim, upon the property of the Church of England. The note, by-the-bye, included the following emphatic declaration: "We disclaim any right, title, or pretension with regard to the same." When the note had been read, one of the audience, who, it afterwards turned out, was a Roman Catholic, rose and challenged its genuineness. The lecturer was naturally somewhat taken aback, as he was not in a position to substantiate the statement on the spot, but he promised to do so at the meeting the following week or to withdraw it. It was not an easy task which he undertook, for he found that Dr. Littledale gave no reference which was of any service to the original document from which he quoted; no work of the kind could be at the moment found in the British Museum, usually an unfailing friend in such cases, or among Dr. Littledale's books or papers. After much further searching, a Roman Catholic "of high position in London," courteously allowed his library to be examined, and in it, bound in vellum, a work was found entitled, "Declaration of the Catholic Bishops, the Vicars Apostolical, and their Coadjutors in Great Britain," which at once vindicated Dr. Littledale's accuracy, and enabled Mr. Nye in due course to satisfy his challenger

CANADA.

The last half-yearly meeting of the Inter-Diocesan S. S. Committee was appointed to be held on the 7th, in London, diocese of Huron. Owing to the serious illness of the Bishop, the meeting called by him to organize a Lay Helpers' Association for the diocese, was postponed from the 2nd to the 23rd. The music on Easter Sunday in the churches in London was unusually good. The results of the Easter Monday vestry meetings throughout the diocese of Huron seem to be very satisfactory. The report presented to the vestry of St. James' church, St. Mary's, was particularly encouraging. The total receipts were about $500 in excess of the previous year, and considerably larger than any other year in the history of the parish. The fine new organ of St. John's church, London, was used for the first time on Easter Sunday.

Much regret is felt in the diocese of Ontario at the continued illness of the Bishop, Dr. Lewis. His place at the Whitsuntide Confirmation is to be taken by the Bishop of Niagara.

The rector of St. John's church, Peterboro, made an appeal to his congregation before Easter, for the sum of $1,050 to reduce the church debt. As a hearty response, the offertories on Easter Sunday amounted to $1,700. The savings of the little ones during Lent, which were laid upon the plate at the children's service in the afternoon of Easter Day, came to $111. The reports to the vestry meetings of St. Paul's and Trinity churches, Brockville, were all satisfactory. The financial statement of all three was encouraging. There is about to be added to St. George's church, Ottawa, a chancel and organ chamber. This improvement will give an additional seating capacity of 100, and also bring the choir from the gallery to its right position in the church. The 25th of March last was the 29th anniversary of the consecration of the Bishop of Ontario.

It has been decided to fill the six chancel windows of the new St. Alban's Cathedral, Toronto, uniformly with representations of the twelve Apostles. This is exclusive of the central east window, and the east window containing two lights.

The Toronto chapters of the St. Andrew's Brotherhood held a general meeting in Toronto on the 21st. The chapters of six city churches were represented. One department of work proposed for the Brotherhood was the visitation of the prisons and the meeting the prisoners upon their discharge.

Amongst the Easter offerings from the church of Mt. Forest, diocese of Niagara, was a sum of $80 given by the Girls' Friendly Society to the general fund.

Subscriptions for the Cottage Hospital at Springhill Mines, diocese of Nova Scotia, are coming in, over $400 having already been given, but $4,000 is needed. The rector of Springhill gives a sad instance of the suffering caused by want of proper nursing in the case of one of the wounded miners. The children of St. Peter's Band of Hope, P. E. I., sent an offering of $51 for the hospital.

A grand Easter service was held in the village church at Hantsport, N. S., on Easter Day. It was the first service of the kind ever held there, and consequently attracted a number of the members of other religious bodies.

The Society of the Treasury of God for the diocese of Nova Scotia, whose object is "to encourage the principle of systematic and proportionate giving to the service of God," held a meeting in Halifax in the end of March. The Bishop of the diocese is the patron, and the dean, the president.

A presentation was made on the occasion of the departure of the rector of Holy Trinity church, Yarmouth, for another field of labor, of a purse of $410, tendered to him by the congregation he was leaving, accompanied by an address expressing their affection and respect for him and his wife. Mr. Almon was also presented with a purse by the Sunday School.

The work undertaken by the venerable metropolitan on Easter Sunday proved too much for his strength, and he has since been quite ill and confined to bed. It is said that two gentlemen, Mr. Quicke and Mr. Cuthbert, who have been serving Reformed Episcopal congregations in the diocese of Fredericton, are about to seek orders in the Church of England.

The Board of the Woman's Auxiliary for the diocese of Quebec hold the annual meeting early in May. The Quebec branch has made a new departure, many will think in the right direction, in deciding that in future they will not place a money value upon the gifts in the shape of boxes of clothing sent to the various mission fields. The number of packages sent, and to whom, will simply be reported to the diocesan board. It is added, "This will make a vast difference in Quebec's figures in the general report, but we cannot help feeling that a gift of love should not have a money value placed upon it by the donor."

Twenty-three candidates received the rite of Confirmation at the hands of the Bishop of Algoma, at St. Luke's, Sault Ste. Marie, on Palm Sunday. There were 13 females and 10 males, mostly married people. In the afternoon of the same day, eight more were confirmed at Christ church Korah. The Rev. Mr. Wilson stated at the meeting of the Committee of the Ladies' Homes, at Sault Ste. Marie, that an appropriation has been made by the government of $2,500 for the laundry and for the commencement of the new Wawanosh Home.

May 27th is the date fixed for the meeting of the Synod of the diocese of Qu'Appelle, which is to be held this year at Qu'Appelle station. It is proposed to build a bell tower to St. Michael's church, Grenfell, in this diocese. A white super-frontal for the altar has lately been presented to this church by a Quebec lady. A font is much needed for the church of St. Mary the Virgin, Maple Creek; this church is now entirely free from debt.

The reports of the Easter Monday vestry meetings of the city churches in Montreal are very encouraging. It is gratifying to find that the receipts from St. Martin's, which a year ago adopted the free pew system on trial, so far from showing any falling off, have increased. An addition of $250 to the salary of the rector, the Rev. Osborne Troop, was voted.

CHICAGO.

Wm. E. McLAREN, D.D., D.C.L., Bishop.

The Northern Deanery met in Zion church, Freeport, on the 21st and 22nd ult. The usual services were held. Addresses were made and papers read on the following subjects: "The moral and spiritual support of the clergy," "Giving as an act of worship," "The loyal Churchman," "The Sunday school and its proper work," "The Church as a Brotherhood," and "The missionary field of the Church." The new choir, under the direction of Mr. Scobie, is making good progress and will soon rank well among the choirs of the diocese. There will be no summer meeting of the Deanery. The fall meeting is desired at Morrison, the time to be hereafter arranged.

CITY.—The Rev. F. W. Tomkins, Jr., is expected to enter upon his duties as rector of St. James' church, next Sunday. He will have, as his assistant, the Rev. John Henry Hopkins, the present assistant of Calvary chapel, New York, who will commence his work here in August.

Preparations for the diocesan choir festival, on May 20th at the Auditorium, are actively in hand. Mr. Roney, the choirmaster, is holding almost daily rehearsals. The festival will be a note-worthy event in the West. A large committee of ladies has been formed to arrange for the banquet to the choirs in Battery D, in the afternoon of the day appointed. At the last meeting of the standing committee of the Choir Association, a paper, numerously signed by the clergy interested, was presented, asking that the choirs should wear their vestments. It was understood that if the committee took favorable action, the Bishop would sanction the arrangement. Accordingly, it was so resolved, and as the Bishop has signified his formal assent, it is expected that the choirs who take part in the festival at the Auditorium will wear their vestments. There will be no processional or recessional.

MOMENCE.—The church of the Good Shepherd has now two more beautiful memorials, one for the late Mrs. Phebe Catharine Keyes, a beautiful hymn tablet, with the following inscription:

In memoriam: Mrs. Phebe Catharine Keyes. Born, January, 1828, died, December, 1889. *Requiescat in pace.*

The other is a reredos of very fine workmanship. The centre panel contains a crown, and a panel on either side, a bunch of wheat and several clusters of grapes on the vine. It is inscribed:

In Memoriam: the Rev. George Thorpe, Presbyter. Born, January 20, 1842. Died, January 9, 1889. *Requiescat in pace.*

These memorials were made at the Christian Art Institute of R. Geissler, of New York, and they show finished workmanship. They are the loving gifts of a few members of the parish, the Sunday school, and St. Mary's Guild.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—To fill the vacancy caused by the death of the Rev. C. E. Swope, D. D., more than a year since, the vestry of Trinity parish has elected the Rev. William H. Vibbert, D. D., now of St. Peter's church, Philadelphia, and recently of St. James' church, Chicago, to be assistant minister in charge of Trinity chapel. All chapels of Trinity parish are under the common rectorship of the Rev. Dr. Morgan Dix, and the clergy in active charge of them are, therefore, called assistant ministers—a position of the highest importance under this system. Trinity chapel is the place of worship of the fashionable up-town congregation of old Trinity church, though some former parishioners continue to go down town to the church at the head of Wall st.

In the evening of Sunday, April 12th, the 27th choir festival was held at St. James' church. It was of special note, from the fact that the cantata rendered was composed for the occasion by Dr. Geo. W. Arnold, organist of Winchester cathedral, England, and was dedicated by him to the choir of St. James' church.

The House of the Holy Comforter has been transferred to the care of the Sisterhood of the Visitation of the Blessed Virgin Mary, it having till lately been in charge of the Order of St. John Baptist. It will removed from 23rd st. to 2nd ave. and 10th st., near St. Mark's church. The charity has been in operation for ten years.

At Calvary chapel, Mr. Wm. Emery Henkel has been appointed assistant minister, to date from his ordination. He is now in the senior class of the General Theological Seminary, and was formerly a Presbyterian minister at Wappingers Falls.

At St. Ann's church, the Bishop confirmed a class of 53 persons, on the third Sunday after Easter.

The church of Zion and St. Timothy has lately raised $1,800 for the furnishing of the chancel of the new church edifice.

The vestry of Trinity parish has decided to establish a cooking school at St. Augustine's chapel, with a view to teaching classes of the poor in all the scattered chapels of the parish. Considerable expense will be incurred in fitting up the school with the best appliances and models, and an effort will be made to teach economy in, and intelligent use of, food supplies. An experimental museum to illustrate the food question will be established in connection with the instruction.

At the Bishop's visitation to St. Michael's church, of which the Rev. Dr. Peters is rector, 90 persons were confirmed April 12th.

St. Mary's church, Manhattanville, has lately erected a parish house very substantial and complete in its appointments. It meets an urgent need in that part of the city.

On April 16th, Bishop Potter was present and made an address at the opening of a night and day nursery, under the auspices of St. Chrysostom's chapel of Trinity church.

St. Matthew's church has recently paid off $1,715 of the parish indebtedness.

The church of the Intercession, Washington Heights, has received a memorial gift of a fine hanging-lamp, which has been placed over the pulpit.

The Bishop lately confirmed a class of 80 persons at St. Augustine's chapel, presented by the Rev. Dr. Kimber. This chapel, which is among the very poor, contributed $250 for the General Board of Missions during Lent.

NEW BRIGHTON.—Bishop Potter visited Christ church under the rectorship of Archdeacon Johnson, April 9th, and confirmed a large class.

TARRYTOWN.—A special ordination and Confirmation service was held at Christ church on the 3rd Sunday after Easter. The rector, the Rev. J. S. Spencer, presented 24 for Confirmation, and his own son, the Rev. Irving Spencer, for ordination to the priesthood.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The 3rd Sunday after Easter was also the 116th anniversary of the battle of Lexington, the initial conflict in the war for inependence; and, as such, the "Sons of the Revolution," Pennsylvania branch, held its second annual service in historic Christ church whose entire interior presented a magnificent appearance. On every hand hung the national colors. The broad sides of the galleries and organ loft were hidden by pendent lengths of the red, white, and blue. The lofty columns and high arches were liberally decorated with bunting, while every inch of the high pulpit was concealed by a tasteful arrangement of the same material. The seats or rather the localities where President Washington, as well as the patriotic signers of the Declaration of Independence, Franklin, Morris, and Hopkinson, worshipped, were marked with the national shield and miniature flags. The seats in the nave were were occupied by 14 members of the "Sons;" President Hoyne and Vice-President Cadwalader occupied the sittings of the "Father of his Country." The "Colonial Dames of America," a kindred organization, were also present, seated in the side aisles. Evening Prayer was said by the Rev. G. Woolsey Hodge, chaplain of the society, assisted by the Rev. Brockholst Morgan, chaplain of the New York branch, and also by the Rev. Messrs. Bishop, Elwyn, and Douglass, members of the home society; the Rev. Dr. Foggo, rector of the parish, was also in the chancel. After the singing of hymn 309, the Rev. Dr. McConnel delivered the sermon from the text, 1 Peter ii:17; his topic being the responsibility of individual members of the Republic. The final hymn, 303, was sung as a recessional, during which the society marched out, bearing before them their banner and the flag of the Union.

The Southwestern Convocation met April 20th, in the parish building of Holy Trinity, the Rev. Dr. McVickar presiding. The Rev. Dr. C. Miel reported that during the year 71 new names had been added to the parish list of the French church of St. Sauveur, and 26 confirmed. The Rev. W. F. Ayer, of the chapel of the Holy Communion, reported that the work was progressing there in a very encouraging manner. The infant school is crowded, and the attendance at the Sunday school on the previous day was 221. A committee was appointed to wait upon the Board of Missions, and remonstrate against the unfair treatment of the convocation relative to the appropriation; the convocation pays over to the Board every year $2,300, and receives in return only $800 to support its missions.

The Northwest Convocation met April 21st in the guild room of the church of the Epiphany, the Rev. Dr. B. Watson in the chair. The treasurer's report showed that of the receipts, amounting to $2,119.20, the

sum of $1,700 had been paid over to the Board of Missions; $304.07 for ground rent, etc., leaving a balance of $115.13. The Rev. Robert Ritchie temporarily in charge of St. Chrysostom's church reported that much progress is being made in the work of rehabilitating that mission.

The regular meeting of the contributors to the P. E. City Mission was held April 23rd, at the Episcopal rooms, Bishop Whitaker presiding. After the reading of the annual report, the Board of Council was elected, which, in a meeting afterwards, unanimously re-elected as officers for the mission: *Superintendent*, the Rev. H. L. Duhring; *treasurer*, Wm. M. Rook; *secretary*, Wm. A. Farr.

On the evening of Thursday, April 23rd, the Guild of St. Ambrose celebrated its 13th anniversary at St. Timothy's church, Roxboro, where the Rev. Horace F. Fuller preached the sermon.

Calvary church, Germantown, is about to be enlarged and otherwise improved. This is the second alteration required to meet the increased attendance. The ground on which the church now stands was presented about 30 years ago, and was then thought to be larger than was needed, but time has proven to the contrary. The Rev. Dr. J. W. Perry is now, and has been, rector for several years past.

The Easter offerings of St. James' church, Rev. J. N. Blanchard, rector, reached the remarkable sum of $29,000, of which $28,000 is for the fine guild house to be erected as a memorial of the late Rev. Dr. Morton.

On the evening of Friday, April 24th, being the vigil of St. Mark's day, Mendelssohn's "Hymn of Praise" was sung by the 40 men and boys of the vested choir as an act of thanksgiving to Almighty God, and commemorative of the 25th anniversary of the introduction of the vested choir in that parish. Mr. Morton Pyne, the present organist and director of the choir, has had charge about ten years, during which time he has done much to add to its efficiency. To him is due the introduction of special musical services during the great festivals of the Christian year.

Trinity church, Southwark, the Rev. Francis M. Taitt, rector, celebrated, on St. Mark's Day, April 25th, the 70th anniversary of the laying of the corner-stone, by a celebration of the Holy Communion at 9:30 a. m., and in the afternoon, Bishop Whitaker dedicated the new parish building, and made an address on the occasion. In this new structure are contained, in the first story, a handsome vestry room, wainscoted in yellow pine, and with an inlaid floor of mahogany and oak; an infant school room. On the second floor, the room for the main school is 46 by 54 feet. On the third floor is a gymnasium of the same dimensions, and a small washroom. The stairways are wainscoted in yellow pine, presenting a handsome appearance. The entire cost was $5,800.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—The Bishop visited St. Stephen's church on the evening of April 17th, and confirmed a class of 20 persons. Under the energetic rectorship of the Rev. Henry T. Scudder, the Sunday school of the parish, formerly disbanded, has come to number, within a few months, 200 children, and is steadily increasing. The parish has many active societies in operation, is at harmony, and is in all ways gaining in strength.

The Rt. Rev. A. N. Littlejohn, D. D., LL. D., made a visitation to Grace chapel, High street, the third Sunday after Easter, April 19th, at 4 p. m. In this populous portion of the city, the work, which has for years been under the special charge of the Rev. R. H. L. Tighe, is of the usual character to be met with in the down-town districts of our large cities. A full congregation, as usual, greeted their Bishop, who delivered a very forcible and felicitous address. A few weeks ago, at the regular annual visitation to the chapel, the Bishop confirmed 41 persons; several others of that class who had been expected to be present at Confirmation were unable to attend, because of sickness and other causes. To provide for them, and others who were instructed later, the Bishop kindly consented to give a supplemental Confirmation, on which occasion were confirmed 26 persons, all adults but one—thereby making a total of 67, a portion of the fruit of the chapel work accomplished during the past Lenten season. There is much in the blessed results which have crowned the arduous labors of the hard-working incumbent to make him thank God and take courage. It is proper here to add that Mr. A. Augustus Low, a faithful and efficient superintendent of the Sunday School, has contributed to the large number confirmed this spring at the chapel, by the addition of 20 candidates from the Sunday School. The class was presented by the Rev. Mr. Tighe. The rector had his 4 o'clock service, and was, therefore, unable to be present. At the recent Confirmation in the parish church on the Heights, the Rev. Chauncey B. Brewster, rector, 49 received "the laying on of hands." The Bishop speaks of the confirmations at Grace church and Grace chapel—both the same parish—as "the Banner Parish" of his diocese.

At St. John's church, the silver chalice was recently ornamented with a cross of gold, through the gift of a parishioner, in memory of the late E. D. Fox. A request has been made to the congregation that others shall give gold and silver, or jewels, to make a new and large chalice and a paten for the church.

On Sunday afternoons the chapter of St. Andrew's Brotherhood of Grace church on the Heights holds meetings for the discussion of religious topics. These are actively taken part in by the men, and have proved of much interest and value. They have been managed with great care, and due regard to loyal teaching of the faith of the Church.

The third annual choir festival of Grace church on the Heights, was held on the evening of Wednesday, April 22nd. The service was conducted by the rector, the Rev. Chauncey B. Brewster, assisted by several of the clergy. The vested choir rendered Gounod's "Here by Babylon's wave" (Psalm cxxxvii.), and V. Lachner's "O be ye joyful in the Lord" (Psalm c.). A large congregation was present.

GARDEN CITY.—On the afternoon of April 11th, the annual prize drill of the cadets of St. Paul's Cathedral School took place. The judges were Col. Sawyer, of Garden City, assisted by Lieutenants F. J. Bailey and David Price, of the U. S. Army, from Fort Hamilton, New York Harbor. Eighteen of the cadets joined in the contest, under direction of Cadet Lieut. R. C. Snyder of the school. The contest was unusually spirited and close. The first prize, a gold medal, was awarded to Cadet Warner Baltazzi, of Washington, D. C.

BLYTHEBURNE.—At St. Jude's church, a choral service was held on Sunday, April 12th, by the vested choir of St. John's church, Brooklyn, which made a special visit to Blytheburne for the purpose. The congregation crowded the church. This is the most recently established new church within the archdeaconry of Brooklyn, and is just on the edge of the city in a newly building suburb soon to be within the city limits. The property was procured by Archdeacon Stevens, and since last diocesan convention the congregation has been organized under the ministry of the Rev. R. B. Snowden, who has been very active and successful. Gifts of needed articles for the use of the infant church have come from many kind friends, and the congregation is growing both in numbers and earnest life.

RICHMOND HILL.—At the meeting of the vestry of the church of the Resurrection, held on Thursday, April 2nd, it was unanimously voted to request the rector, the Rev. J. R. L. Nisbett, to change the date of his resignation from June 1st to August 1st, which will, then, complete three years of his ministry. He has signified his willingness to accede to the request. During his ministry, the rectory has been built, being the work of St. Mary's Guild, who purchased the lots for it, and in addition to paying for them have paid $500 off the principal, and $168 interest, and the parish has paid an equal sum of interest, and a goodly sum has been raised also toward building a Sunday-School room.

TENNESSEE.

CHAS. TODD QUINTARD, S.T.D., LL.D., Bishop.

Bishop Quintard made a special visitation to St. Barnabas' church, Tullahoma, on Sunday, April 19th, and ordained to the priesthood, the Rev. Edmond Phares, assistant minister of the parish, and confirmed a class of eight (four boys and four girls), in addition to a large class previously presented. Mr. Phares will continue at St. Barnabas, assisting the rector, the Rev. Dr. H. R. Howard, in the care of the parish, and in looking after its several missions. Daily Celebration and daily Evensong are held at St. Barnabas through the whole year. The ritual of the Church is carefully sustained, and the members of this favored congregation are united and zealous unto all good works.

The convocation of Nashville met in Emmanuel church, Gallatin, April 14th. The opening sermon was preached by the Ven. C. B. Perry, from the text, "The Lord was not in the wind," and was a protest against the violent, stormy methods of the revival system, and a plea for the quiet, orderly worship of the Church. The convocation organized for work the next morning. At 11 o'clock the Holy Communion was celebrated, the Rev. E. J. H. Van Deerlin, celebrant. The sermon was preached by the Rev. R. E. Metcalf, from the text, "The unsearchable riches of Christ." At night, Evensong was said by the Rev. T. F. Martin, and the sermon was preached by the Rev. J. R. Winchester, and was an unfolding in a beautiful way of the Church's doctrine and worship. After this service, the members of the convocation and many of the congregation of Emmanuel church went to St Cyprian's Hall (colored) where services were held and addresses made by the dean, the Rev. R. E. Metcalf, and the Rev. J. R. Winchester. The next morning, at 7 o'clock, the Holy Communion was celebrated by the Rev. R. E. Metcalf. At the 11 o'clock service, Archdeacon Van Deerlin said Morning Prayer, and the Rev. T. F. Martin preached a most admirable sermon, which was listened to with close attention. The closing service of the convocation was a missionary meeting on Thursday night, at which the speakers were Mr. P. M. Radford, the Rev. Messrs. Edwards, R. E. Metcalf and H. R. Howard. Two of the most important actions taken at this session of the convocation were the unanimous adoption of the following resolutions:

That the plan of the committee appointed at the last meeting of the Convocation to devise a more systematic method for raising money for convocation missions be adopted, viz.: that a mite chest be placed in the hands of each communicant and others, within the bounds of the convocation, with the request that they pledge themselves to deposit therein each week a certain stated amount from one cent upwards, according to their ability, and that the contents be removed at the end of each quarter and sent to the treasurer.

That the convocation, appreciating the aid that the Brotherhood of St. Andrew has rendered the Church in the past, therefore, *Resolved*, that we extend a cordial invitation to them at this time to co-operate with us in the extension of the missionary work of the Convocation.

The last act of the convocation before adjournment was the securing of pledges to the amount of $325 to be applied towards the liquidation of a debt of $438 yet due the contractor for the building of Emmanuel church, Gallatin.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

On Sunday afternoon, April 12th, an address on "The White Cross and Purity" was delivered by the Rev. W. W. Steel, rector of Christ church, Springfield, in the presence, and by the request, of the Springfield branch of the Y. M. C. A. The address, which was extemporaneous, was received with the very greatest attention, and it is thought that much good was accomplished by it.

OHIO.

WILLIAM A. LEONARD, D.D., Bishop.

GAMBIER.—A notable event at Kenyon Military Academy was the gymnastic exhibition on the evening of April 8th, which marked the close of daily instruction and practice in gymnastics for the season. The exercises evinced a degree of health, strength, and skill as gratifying as it was astonishing. The features of special interest were exercises by a squad of 16 in charge of Cadet Walter J. Hoglen, formerly a member of the gymnasium of the Dayton branch of the Y. M. C. A., now a 1st Lieutenant in the corps of Cadets, and member of the fifth form. After the exhibition an informal reception with dancing was held. The large room, 100 x 150 feet, presented an animated scene as the young people, cadets, collegians, and Harcourt young ladies, mingled happily together. The evening from beginning to end was one of the pleasantest in the annals of the school. The students of the college have inaugurated a lecture course, which began last term with an interesting lecture by the Rev. President Bodine on Henry Ward Beecher. Several lectures and entertainments will be given this term. The students have shown most commendable energy and judgment in arranging for this course, the profits of which are to accrue to their athletic association.

YOUNGSTOWN.—After a series of negotiations extending over several years, St. John's church has purchased the property of Dr. J. E. Woodbridge, on Wick ave., at the head of Lincoln ave. The location is one of the most sightly in the city, and large enough for the future needs of the congregation, the lot being 150x300 feet in size. The price paid for the property was $15,000, of which Mrs. Woodbridge subscribed $1,000. As soon as the present church property can be disposed of, the congregation will proceed to the erection of a new house of worship, which will front Lincoln ave., commanding a view of that thoroughfare its entire length. After the church shall have been erected, and as rapidly as possible, additional buildings essential to the work of the church as it shall be extended, will be erected, including a rectory, a chapel, and a parish hall. For all these there is abundant room on the new location, which was, indeed, selected with a view to providing sites for these structures. The parish is enjoying a satisfactory rate of growth, and under the Rev. Mr. Claiborne's rectorate is doing an excellent work. Last year there were 42 accessions to the communicant list. Although not a large or a strong church, St. John's maintains regular work in a mission field at an annual expense of $1,200. In a new building and a new location, the members and officials not unnaturally look forward to a wider field of usefulness and greater success.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

SAN GABRIEL.—On Tuesday after March 21st, the church of the Saviour was crowded to the doorsteps, the occasion being the burial of Archie, the second son of the rector, the Rev. Dr. Trew. He had suffered for several years from Bright's disease, which carried him off at the early age of 15. He was a boy of marked character and great promise, and the deepest and most widespread sympathy of the community was given to his parents.

SAN LUIS OBISPO.—The Rev. J. A. Emery, diocesan missionary, has spent several weeks in visiting and holding services in different points in this country, and in the adjoining portion of Santa Barbara County. There are two places where organized missions have existed for several years, San Miguel, and San Luis Obispo, both now vacant; and there are several other places where missions should be established in both counties. Mr. Emery's visitations will doubtless revive the old and strengthen the new.

MILWAUKEE.

CYRUS P. KNIGHT, D.D., D.C.L., Bishop.

The Bishop issued an "Episcopal Pastoral", urging the clergy throughout the diocese to make a strong appeal in behalf of the general missionary work of the Church, and that the matter be presented to the congregations in such time and manner as to insure liberal response to the general appeal for an offering for missions on the third Sunday after Easter.

CITY.—The new parish in Milwaukee, to be known as St. Stephen's, has been fully organized, and preparations are being made for the erection of a church building. The West End Club House is being used temporarily for divine service each Sunday morning, and for Sunday school in the afternoon.

ELKHORN.—The vested choir which has been in training for some time past for St. John's parish, the Rev. L. P. Holmes, rector, made its appearance on Easter Day and rendered very excellent service. At the close of the sermon the rector addressed the members of the choir in stirring words. Easter services were held by the rector of St. John's, at Burlington and Rochester, also.

WATERTOWN.—A handsome processional cross of brass, the gift of Mr. David Sweiger, was presented for use in St. Paul's church, the Rev. F. S. Jewell, Ph. D. rector. On Tuesday in Easter week, the Bishop visited the parish and confirmed a class.

TEXAS.

ALEXANDER GREGG, D.D., Bishop.

TYLER.—Daily Lenten services were held in Christ church at 9 A. M., and 5 P. M., with an early Celebration on Sundays and Thursdays, at 7:30. During Holy Week a daily Celebration at 9 A. M., preceded by Matins, and on Good Friday the Three Hours service, which was well attended. During the four years' rectorship of the present incumbent, the number of communicants has more than doubled. A beautiful rood-screen of curled pine has been placed in the church as a thank-offering. The chancel and altar have been properly fitted up. Altar lights, wafers, the mixed chalice, the Eastward position, are all used, in fact all the services are thoroughly Catholic and rendered with proper symmetry. There is a surpliced choir of boys, to which, last Easter, was added 15 girls robed in short round capes and caps, the girls marching directly behind the crucifer, and the boys coming after. Two guilds are being successfully carried on by the ladies and little girls.

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

KEY WEST.—The Lenten season was observed with unusual solemnity and interest at St. Peter's church. The "Three Hours" service on Good Friday, conducted by the priest in charge, the Rev. S. Kerr, was reverently participated in by a large congregation. Sermons were preached on the Seven Last Words, and the Story of the Cross sung by the choir and congregation with good effect. A midnight service was held on the vigil of Easter; seven participated in the Holy Communion. Easter Day, the services were of the brightest and heartiest description. The sermons were stirring and instructive. The ceiling and painting of the church add considerably to the interior beauty. The mottoes and decorations of the church were beautiful and chaste, reflecting great credit upon the love, kindness, and skill of earnest loving hands of the chancel guild. On Easter Day, there were two Celebrations; 70 communicated. This is a larger number than has ever participated at any one time. In the afternoon, a children's choral service took place, and it was charming to hear about 300 children's voices joining in exulting strains, led by the organ and surpliced choir. On Easter Monday a picnic was given by ladies of the parish, in aid of the completion of the church, and the debt now pending. The arrival of the Rt. Rev. Edwin G. Weed, D. D., S. T. D., was hailed with joy. After Confirmation at St. Paul's church in the morning of Sunday, Apr. 12th, and also at St. Alban's mission in the afternoon, the Bishop repaired to St. Peter's church at 7:30 P. M. The service, (choral), was conducted by the priest in charge. The Bishop preached a very impressive sermon from Eph. vi: 11. The church was densely crowded. Many hard hearts were melted to tears. It was generally expressed as a season of refreshing from the presence of the Lord; 34 candidates were presented by the priest for Confirmation, after which the Bishop gave an impressive address in a fatherly and apostolic manner.

On Monday, 13th, an interesting and enjoyable sacred concert was given by the Sunday school teachers; the recitations by the children reflected great credit. The music was exquisitely rendered by the organist, on the piano, accompanying the voices in duets and solos. A large assembly was present and went away delighted.

CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.
NELSON S. RULISON, D. D. Assistant Bishop.

WILKES BARRE.—St. Clement's rectory was ready for occupancy on Easter Even. It is built on a lot adjoining the church, 40x192 feet, which was given three years ago by the Sturdevant family. The building contains nine rooms besides bath-room, with all modern improvements, and will cost about $2,500. At the Easter Even service, 15 children were baptized, making a total during the incumbency of the present rector, the Rev. Chas. L. Sleight, of 63 Baptisms, more than one-fourth of which number were adults. The promise of growth in this parish is excellent, as the portion of the city in which it is situated will soon have complete sewerage, asphalt pavement, and an electric railway, making it most desirable for residence.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

CARMI.—On Sunday, April 19th, special services were held morning and evening with High Celebration by the missionary priest, the Rev. P. St. M. Podmore. There were a goodly number of communicants, and large congregations at all services. The work was commenced here only seven months ago with two members and five Sunday School children. Now the mission has all its officers and 30 scholars. During the past month, seven of the leading citizens in this neighborhood have been grafted into the body of Christ's Church. The Rev. Mr. Podmore has striven to minister to the good people here in hopes that a rector would soon be found to give permanent services.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

At the meeting of the convocation of Burlington, held Apr. 15th, Trinity church, Mt. Holly, the sermon was preached by Rev. George W. Harrod, from Matt. ii. 7, and the Holy Communion celebrated by Bishop Scarborough. The convocation then organized for business. The report of the treasurer was read, showing a balance on hand of $452.87, and the executive committee reported appropriations of $600 for the work of the next quarter, which was concurred in. The Rev. C. A. Hayden was chosen as the preacher at the next convocation, with the Rev. G. H. Hills, alternate, and the Rev. E M. Reilly, essayist, with the Rev. T. M. Reilly, alternate, the next meeting to be held at Christ church, Bordentown, on June 23. At the afternoon session the Rev. G. M. Murray read an essay on "Three Elements of a Good Sermon," as to its matter, method, and manner. The report of the rural dean was read, showing the work done since last meeting, and the convocation adjourned for the missionary service in the evening at which several addresses were made.

PLAINFIELD.—The Rev. Theodore I. Holcombe, financial secretary of the Clergymen's Retiring Fund Society, presented the claims of the society to the congregation of Grace church, April 19th, and greatly interested them by his clear and practical statement of the principles upon which the benevolent society is based, and the great need of its work. Subscription cards, which have been prepared by the secretary, for five years' enlistment of members "in the service of this Church Pension Fund Society," had been distributed in the pews, and were found after the service, to have been filled up to the amount of $335 for the five years, and the collection amounted to $50. In the afternoon he addressed the Sunday school on the same subject. This Fund has grown very fast as the years have rolled on, and has now reached the sum of about $60,000, though it is only sixteen years old. The society has now 529 members, of whom 26 are bishops, 470 other clergy, and 33 lay members. Considering the sacredness of the cause, the blessedness of the work, it ought to have 1,000 before next Pension Fund Sunday, Dec, 13, 1891.

ALABAMA.

RICHARD H. WILMER, D.D., LL.D., Bishop.

EUFAULA.—The Assistant Bishop visited this parish on a recent Sunday, confirming a class of six and preaching two remarkable sermons with much vigor and eloquence. So great was the power of his preaching, that two other persons applied for Confirmation, which was again administered on the Thursday following, the Bishop kindly returning to Eufaula for that purpose. During the week Bishop Jackson visited the outlying missions at Clayton, Union Springs, and Troy, which are under the pastoral charge of the Eufaula clergy. At Clayton there was no class for Confirmation, but the Bishop preached another of his powerful discourses, with the result that two persons applied for Confirmation, of whom one had not yet been baptized, and an infant was brought for Baptism. Thus, as an early Celebration had been appointed for the ensuing day, the two candidates were baptized, two confirmed, and the Holy Communion was celebrated, at the early morning hour. At Union Springs and at Troy, the Bishop also preached and confirmed. Particularly at the former place, the prospects for the Church are encouraging, and a movement is on foot to erect a new and much-needed church building. The two latter missions are in charge of the Rev. H. A. Skinner.

The parish church at Eufaula has made material progress during the past year. At Christmas time, a handsome brass cross, with *Agnus Dei* designed in relief, was placed on the altar, as a gift from the Rev. H. G. Batterson, D. D., of Philadelphia, in memory of the late Bishop Welles, of Milwaukee. At Easter time, an excellent vocalion organ was placed in the choir, and was connected with a new water motor. The organ is of the new design, which has lately beeome widely known, and is of excellent tone and power. St. James' parish possesses its church building, an excellent rectory, built some four years ago, and, between them, a suitable corner lot for the future erection of a more substantial church building. The rector is the Rev. E. W. Spalding, D. D., well known throughout the Church as the first dean of Milwaukee.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

The 34th semi-annual missionary meeting and diocesan conference was held in Emmanuel church, Hastings, April 7-9. Quite a number of the clergy were kept at home on account of sickness, yet 15 were present, including the Bishop.

On Tuesday afternoon attention was given to Sunday school work, and at 4:15 a children's service was held, conducted by the Rev. Mr. Damer. The music was nicely rendered by the Sunday school pupils and an interesting address delivered on "Types of the Old Testament." The seven o'clock service was well attended, and much interest manifested in the consideration of the general subject, "The Churchman in his social relations." The first paper was read by the Rev. Mr. Law, and was furnished by a lady of the Good Shepherd parish, Allegan "The Churchman in his social life," was ably treated, and the importance of companionship emphasized. The paper assigned to Emmanuel church, Hastings, was read by Mrs. Barlow, in which "The Churchman in his amusements" was treated in a liberal manner. This subject called forth much discussion.

On Wednesday, Morning Prayer was said at 9 o'clock, and reports were heard from various schools and colleges. A most excellent paper on Trinity College, Hartford, Conn., was read, written by Mr. Robert Parrish, a student at the institution. At 10:30 Communion was celebrated by the Bishop. The sermon *ad clerum* was preached by the Rev. R. E. Macduff from Luke ix: 37. It was scholarly and intensely earnest.

The clergy all assembled at the rectory after this service, and partook of an excellent dinner spread by Mrs. Irvine. At the afternoon service considerable interest was manifest in the subject presented by the Rev. Mr. Martin, "The Churchman in his charities." The Bishop gave many valuable hints to rectors concerning work outside their own congregations. At the evening service the Rev. Mr. Mosher read a good paper on "The relation of the Church to social life." This paper created considerable discussion, and was followed by one from the Rev. J. B. Hubbs on the canon of deaconesses and the institutions for their training.

The next morning after Morning Prayer and a private conference, the meeting was adjourned by the Bishop.

Emmanuel parish rejoiced on Easter Day in a $1,300 offering for the new church building. The fine brick and stone church is now enclosed, and when completed and furnished will have cost some $10,000.

The next annual convention of this diocese will be held at St. Luke's church, Kalamazoo, on the first Tuesday in June.

The next session of the diocesan branch of the Woman's Auxiliary is to be held in the church of the Good Shepherd, Allegan, June 9-10.

On April 16th, the Rev. John B. Hubbs, of Grand Rapids, delivered before the Akeley Institute of Grand Haven, a remarkably strong and scholarly lecture on "Some of the Historical Evidences of Christianity." The trustees of this flourishing school for girls have in contemplation a new building which has become an absolute necessity, and when this is accomplished the diocese will have a school to be proud of in every particular.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

BALTIMORE.—Bishop Paret arrived home Saturday night, April 4th, after a pleasant and beneficial trip to the West Indies, where he had gone with his brother, John Paret, who had been in ill health.

The Bishop confirmed a class of 62 persons at the church of the Messiah, Sunday, April 5th. He also confirmed 13 persons at the church of our Saviour, April 8th, and nine persons at St. Bartholomew's, Apr. 10.

Mr. J. Nevett Steele, the widely-known lawyer of this city, died Saturday, April 11th, after a year of feeble health. One of his sons is the Rev. J. Nevett Steele, Jr., assistant rector of Trinity church, New York. The funeral of the deceased took place from Emmanuel church, Tuesday, April 15th, at 3 o'clock.

On Sunday, April 12th, the Bishop preached and confirmed 25 persons at St. Paul's church in the morning. The Bishop also confirmed 20 persons at Memorial church in the afternoon, and 43 at the church of St. Michael and All Angels at night.

Members of the congregation of the church of St. Michael and All Angels have presented the church with a beautiful silver alms basin, in memory of Mrs. Baynie Tunstall Taylor, wife of Robertson Taylor, who was an earnest worker in the Church. The basin, to be used in the presentation of the offertory, has the centre forming the bowl, of plain polished silver, with a broad brim of elaborate repousse work in a beautiful design of Easter lilies. It is 80 inches in circumference. On the leaves of the lilies are inscribed the words:

In loving memory of Baynie Tunstall Taylor, All Souls' Day, 1890,

the date when Mrs. Taylor died.

GEORGETOWN.—Christ church, the Rev. Albert R. Stuart, D. D., rector, has been enabled by its Easter offerings to pay off the debt on the new rectory. This parish within six years has built and paid for a new church and rectory at the aggregate cost of $70,000. The present church was built five or six years ago, and the debt on it was paid off in full before the second Easter service was held in the new edifice.

TOWSON.—The vestry of Trinity parish, at a meeting held April 7th, decided to build at once the addition to the church. It will cost $5,000 and add about 150 seats.

CATONSVILLE.— St. Timothy's School, having sent to the Rev. H. D. Page, in Japan $274.57 for missionary work, have recently been notified that in honor of its gift, the new church at Sakai, near Osaka, Japan, has been named St. Timothy's. The gift came at a time when it was much needed and therefore much appreciated.

BALTIMORE—Stainer's "Crucifixion" was sung by the choir of St. Luke's church on Palm Sunday afternoon and the following Wednesday. The work was rendered entirely without outside assistance, the solos being taken by Mr. F. J. Riley, tenor, and Dr. J. W. Funck, bass. The thorough training of the singers is due to the untiring skill of Mr. C. Cawthorne Carter, the organist and choirmaster. The congregation on Sunday was so large that many could not find standing room. The music on Easter Day was perhaps the most elaborate ever rendered at St. Luke's; among the compositions being Schubert's "Mass in G," and Handel's "Hallelujah Chorus." The number of communicants was large. The offerings ($700) were for current expenses. Two brass candelabra, given by a devout member in memory of a dear sister who has entered Paradise since last Easter, were in place for the first time. They stand 6 feet in height, and each rests on four finely wrought feet upon the sanctuary floor.

MASSACHUSETTS.

BOSTON.—The corner-stone of the new church of the Messiah was laid on Wednesday, April 22. At 10:30 the procession of the vested choir and clergy marched from the residence of the Rev. H. N. Cunningham to the platform, singing the cxxxii Psalm. The Lord's Prayer followed, and the Rev. A. C. A. Hall read the collects. The lesson taken from Revelations xxi, was read by Mr. Samuel H. Gregory, of Brookline. This gentleman took part in the laying of the corner-stone of the old church on Nov. 10, 1847. The choir then sang Ps. LXXXIV, after which Mr. Causten Brown, the senior warden, read a list of the contents to be placed in the corner-stone. The Rev. Henry F. Allen, the rector, with a trowel, made a cross upon the bed of the cement, and said the customary words of the appointed service, after which the hymn "*Angulare Fundamentum*," was sung. The address was by the Rev. George Converse. This, with a hymn, and prayers by the Rev. Dr. Phillips Brooks, closed the service. The new church edifice is situated at the junction of Falmouth and Gainsborough streets. The walls are of Perth Amboy brick, trimmed with Gatelaw Scotch brownstone, and a brick colored terra cotta. The dimensions are 83 ft. in width and 144 ft. in length. There are main entrances on Falmouth and Gainsborough streets. From the nave to the ridge-pole is 58 feet; there are two aisles, six brick columns, measuring 18 ft. by 31 ft. each; a chancel 32 ft. square; a baptistry and robing-room on the south side of chancel, and on the north side, organ, cathedral stalls, and chancel. The church of the Messiah was organized September 21, 1843, and has had for its rectors, the Rev. Dr. Randall, who afterwards became the Missionary Bishop of Colorado, and the Rev. Dr. Pelham Williams. The present rector was elected Feb. 19, 1871, and was instituted on the 14th of the following October. The old church on Florence st, is for sale, and should be purchased and presented to the Episcopal City Missionary sSociety.

MALDEN.—The Rev. Samuel R. Fuller, of Buffalo, has accepted the rectorship of St. Paul's church. During Lent, he supplied the parish, and at the annual meeting upon Easter Monday, a call was unanimously agreed upon.

NEWARK.

THOS. ALFRED STARKEY, D.D., Bishop.

HACKENSACK.—On the second Monday after Easter, Evensong was held at 8 o'clock at Christ church, and the Hackensack branch of the Guild of the Iron Cross was instituted by the Chaplain General, the Rev. C. N. Field. He made an earnest address on the subject of the Guild Pledge, presenting the 19 new members with iron crosses. The Rev. Dr. W. W. Holley was chosen chaplain.

The Rt. Rev. Thomas A. Starkey, on the 3rd Sunday after Easter, confirmed a class of 25 persons at the morning service.

PATERSON.—On the third Sunday after Easter, the first services of the new St. Luke's mission in South Paterson were conducted by the Rev. T. W. Nickerson, Jr., assisted by Mr. Henry A. Howland, lay-reader. The services were the Sunday School at 2 p. m., and Evening Prayer at 3 p. m. The Sunday School of St. Paul's has given to the mission a plot of ground 100 feet square, and several members of St. Paul's have given seats, and altar, organ, etc. The services of St. Luke's are to be held in rooms at No. 902 Main street (the rental of which will be the only expense to be met by the mission), until they can build a chapel on their grounds. Services are to be held every Sunday in the rooms, and before long Evening Prayer will most likely be read on a week-day evening. The mission is to be regularly organized with Mr. Howland in charge, as lay-reader.

ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

Summary of Statistics: Clergy—Bishop, 1; priests 123; deacons. 8;—132. Ordinations—deacons, 2; priests, 3;—5; candidates for orders—for the deacon's order only, 7; for the priest's order, 9;—16; postulants, 15; lay readers licensed, 21; parishes in union with convention, 100; parishes not in union with convention, 16; Missions—organized, 36; unorganized, 27;—63; churches, 132; chapels, 21; rectories, 73; corner-stones laid, 2; churches consecrated, 3; buildings blessed, 7; Baptisms—adults, 419; infants, 1,559;—1,978; Confirmations, 1,401; communicants, present number, 18,438; marriages, 450; burials, 1,060; Sunday school teachers, 1,025; Sunday school pupils, 10,658; parish school teachers, 43; parish school pupils, 343; offerings, $315,790.43.

BALLSTON SPA.—Handsome, solid, black walnut pews, richly carved and highly finished, new cushions, and a new carpet, were among the additions to the furnishings of Christ church on Easter Sunday. The rector and congregation felt that the occasion was one for mutual congratulations and gratitude. The money was on hand to pay for these improvements, and the church is now as complete as any of its size in the diocese. The parish has no debt, and possesses a very attractive and valuable property. Death has removed many of the old members during the past seven years, but progress along all lines of Church work has gone steadily on. On Easter Sunday the rector began the eighth year of his incumbency.

IOWA.

WM. STEVENS PERRY, D.D., D.C.L., Bishop.

OSKALOOSA.—A successful eight days' Mission has just been held at St. James' church by the Rev. J. H. Lloyd, of Ottumwa. The Mission commeneed on Saturday evening, April 11th, and concluded Sunday, April 19th. This is the first time such services were ever held in St. James' parish. There was a little prejudice against the Mission, but this was soon overcome, and the earnestness of the preacher, and the eloquence of his words, gained the hearts of the people. There were two services daily, besides the celebrations of Holy Communion on Wednesday, Thursday, Friday, and Sunday. At the men's meeting, which was held in the opera house, 700 attended, The rector, the Rev. John Greeson, presided, and the Missioner spoke on "Social Purity." Altogether the results were gratifying.

The Bishop visited Christ church, Burlington, the third Sunday after Easter and confirmed a class of 21 persons presented by the rector, the Rev. J. W. D. Davidson.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

NEW ORLEANS.—On Sunday, April 19th, at 4:30 P.M., the annual Easter festival was held at the Children's Home, which is under the auspices of the Sisters of St. James. This home is in charge of Sister Mary, who is assisted by Sisters Ruth and Alicia. A beautiful procession made up of little children ranging from two years old up to girls as old as 17 years, and followed by the rectors of St. Paul and Grace churches, the Rev. H. H. Waters and the Rev. J. E. Martin, entered the large building singing a hymn. The Bishop was unable to attend because of illness. The report of the treasurer showed March 1, 1891, balance on hand, $3,145.90; total value of investment fund, $22,800.00. The address of the Rev. Dr. Martin was very interesting and as usual was much appreciated by all. This institution is greatly flourishing, founded by the Rev. Amos D. McCoy, it has been increasing in usefulness yearly. The rector of St. Paul's delivered a touching address just before the Benediction.

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

Summary of rectors' reports of statistics. Baptisms—adults, 121, infants, 232, not classified, 15, —368; Confirmations, 259; communicants, 4,286; marriages, 91; burials, 221; Sunday school teachers, 252, pupils, 2,030; offerings, $11 976.63.

Mr. Paul F. Sweet of the General Theological Seminary, New York, son of the late Rev. Josiah Sweet, D. D., is to be ordered deacon in St. Paul's church, Burlington, May 31st, and has received a call from Holy Trinity parish, Swanton, to become their rector, also having St. John's church, Highgate, (of which his father was rector for many years), in charge.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

MINNEAPOLIS.—At the parish meeting of Gethsemane church on Easter Monday the following items were reported: Baptisms 36, Confirmations 53, marriages 17, burials 30, confirmed persons 900. Contributions: parochial expenses and diocesan $10,348.37, missions and charities $3,406.52, total $13,754.89. It is hoped to enlarge the church building and erect a guild house soon.

NEW MEXICO AND ARIZONA.

JOHN MILLS KENDRICK, D.D., Bishop.

Summary of statistics: Baptisms, 95; confirmed, 66; marriages, 20; burials, 21; Sunday school teachers, 38, pupils, 289; communicants, 645; offerings, $8,644; value of church property, $62, 881.

PROVISION FOR SUBSTITUTES.

BY THE SECRETARY OF THE GENERAL BOARD OF MISSIONS.

In the emergency which has led the Presiding Bishop to put forth a statement requesting special offerings for the general missionary treasury, it is well to ask whether much may not be done by individuals to set the work upon a higher plane of efficiency. The most effectual thing would be to provide for the missionary episcopate without leaving its support dependent upon the ordinary contributions for missions. If that could be done, as has been repeatedly urged by the General Convention, it would release $50,000 a year to go into the work with which the bishops are charged. If it be too much to expect at once sufficient endowment to yield an adequate income to support the sixteen bishops, is it not possible that persons will be willing to provide $3,000 a year for the salary of a bishop to the far West, or the sum necessary to support a bishop in foreign lands? The salaries of sixteen bishops are paid by the Board, as well as salaries and stipends ranging from $1,500 down to $100 a year to 1,000 missionary workers. Might not the same thought of providing for a substitute be carried to all these grades of stipend, and individuals be found who, while they could not support a bishop, would yet be glad to pay the salary of one of the five archdeacons in work among the colored people, or even a less salary down to the stipend of $100 for a lay-worker.

The instances of large individual beneficence which have come to notice within the last few years, show that a sense of responsibility is spreading, and that the impulse to put money into benevolent enterprises is taking hold of the hearts of persons of large means. The Peabody Fund, the Slater Fund, the Daniel Hand Fund, the Harold Brown Fund, the large gifts of Miss Drexel, and others which might be named, are to the point, and lead one to hope that the thought of endowing a bishopric, or creating a fund, out of which missionary bishops should be supported, will enter some benevolent mind, and that thus the extension of the Missionary Episcopate may be made possible as occasion shall require.

The April *Spirit of Missions* told the story of the great gifts of $500,000 a year by King Leopold of Belgium in behalf of benighted Africa, in which he has expended $7,000,000. The visitor to Scotland passes the estates formerly owned by Robert Haldane, and recalls the act of that man of God in disposing of his estate for $175,000, and giving the entire sum to establish a mission in India.

On March 6th last, there died in Southern Illinois a clergyman of whom it is said that beside devoting more than half a century to Church work, he expended his fortune of $30,000 in planting missions and founding churches. Within the same month of March an aged missionary in the far West sent $500 to our treasury as his personal gift to provide a new missionary for Japan. Such examples as these, and innumerable instances of self-denying devotion and personal consecration to the work of the Church, ought to prevail with those who can give money toward the support of the work, so that there shall be no lack for its efficient prosecution and enlargement. One would expect that very many who cannot themselves go to the field, would wish to have a representative in it, and that those who have the means would rejoice to supply substitutes. The idea of laying up treasures in heaven and of doing good while we have time, especially to the household of faith, has not lost its power. Bishop Brewer recently closed a letter with these striking words: "All that we give to missions is saved forever."

WM. S. LANGFORD.

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IT appears from official reports that the Methodist Board of Education is something more than a paper scheme. During the last year the Board assisted nearly one thousand worthy students, distributing over $42,000 in part payment of their expenses at one hundred different schools. When our Board of Regents can begin to do something like that, there will be some reason for its existence. The Methodists are wisely aiming to consolidate their educational system, to secure better support for the recognized institutions of the denomination, and to prevent the adoption of new enterprises where they are not needed. Dr. Payne, secretary of the Board, in a recent report, says:

> Special attention is called to the action of the general conference against multiplying seminaries and colleges, and to the fact that "before any institution shall be considered under the patronage of the Church in respect to its educational funds, the board of bishops and the board of education shall approve the location and the character of the institution." It is of the most vital importance that this requirement of the General Conference shall be observed. Methodism has lost many scores of literary institutions, and property costing many hundred thousands of dollars, by reason of the needless multiplication and unwise location of new educational enterprises.

WE believe that even men of the world expect to see exhibited in the field of religion the same plain principles of honesty and honor which are demanded in business life, and which alone render it possible for men to act together for the achievement of common ends. And we believe this will continue to be true, notwithstanding the most strenuous efforts which may be made to involve in doubt and obscurity, relations which are in themselves clear It will still continue to be acknowledged and felt that a man who enters any association is bound to fulfil the conditions on which he was admitted, or to withdraw; that a man who accepts an office is bound to fulfil his oath of office or resign. This principle is so clear that it is very difficult to enter into the state of that man's mind who cannot see it. Most assuredly, the world in general does see it. In a particular case, prejudice or hostility on general principles to a special organization may bring a certain amount of applause to one who disregards its obligations; nevertheless, in the long run, it is sure to be generally agreed that a man is bound in honor to fulfil his voluntary pledges, or else to withdraw from the association which has laid them upon him. This has received a recent illustration in the rebuke administered to Mr. Mac Queary by a Jewish rabbi in New York amid the applause of the members of the Nineteenth Century Club. No amount of notoriety or of temporary puffing in the newspapers can render a man proof against the ultimate judgment of common sense.

THE rise and progress of the mission of the A. C. M. Society to Brazil is worthy of consideration. It is a history which thus far seems to indicate that the fiasco in Mexico has taught some of our friends nothing whatever. The last time our attention was particularly attracted to that unpleasant chapter of Church history, the zealous attempt to found a reformed church in our sister republic of Mexico had resulted in three antagonistic schisms and a very embarrassing bishop. With undiminished hopefulness the American Church Missionary Society turned its attention to the newly established republic of Brazil. Two ardent young missionaries were despatched to that region. Shortly after reaching "the field" these gentlemen undertook to exercise the power of ordination, a power which they were well aware had never been conferred upon them. The subject of the laying on of hands, in this instance, was a candidate for the Presbyterian ministry. The act was regarded by our missionaries as a matter of so little importance that it found no mention in their reports, until an acknowledgment of the transaction was extorted through the pressure brought to bear upon the officers of the society at home. It does not appear, however, that the society regarded such a flagrant breach of order as particularly reprehensible; by no means such an offence as the use of altar lights or of unleavened bread at the Sacrament, either of which would certainly have led to the speedy censure and recall of those concerned. But we have every reason to believe that there are many, not opposed to such a mission on general principles, who can have no toleration for a work which has begun with an utter disregard for the primary laws of the Church. They feel, in fact, that this transaction reduces the undertaking to an absurdity, for it reveals the fact that the missionaries see no radical difference between their own Communion and Presbyterianism. But what is the use or the sense of confusing the minds of the ignorant people of the land by introducing another Christian sect, when one which is acknowledged as being to all intents and purposes just as good, is already at work among them?

THIS Brazilian enterprise has been persistently advertised—"boomed" is the current expression in some of the Church papers—until many Churchmen have been led to believe that it has the seal of approval of the Board of Missions. Indeed, we have seen the distinct statement that this mission was inaugurated by the Church "acting through one of her regular agencies and with due deliberation." It is therefore necessary to explain that the American Church Missionary Society is a private association, over which the Church has little or no control. It was understood, indeed, after 1877, that it would work in subordination to the General Missionary Society of the Church, but it does not appear that in this instance the Board of Missions was in any way consulted, either with reference to the policy involved or the appointment of the missionaries; and we very much doubt whether the subject has ever come up for discussion in the meetings of the Board, or any opportunity has been given for "due deliberation" by the constituted representatives of the Church. Persistency, however, in the absence of criticism, is very likely in this day and generation to have some reward. Thus *The Spirit of Missions*, the organ of the Board of Missions, has, by what authority we know not, taken up the cause, and in its last issue favors us in its frontispiece, with the likenesses of the gentlemen who represent the A. C. M. Society in Brazil, and who will now be taken by a majority of the readers of that periodical to be authorized representatives of the American Church itself. Thus the way has been paved for the almost involuntary endorsement of the Brazilian enterprise by the Board of Missions, and indications are not wanting that there will soon be an attempt to obtain the consecration of a Bishop to take charge of the incipient "Church."

WE leave out of view all question of general principles, and the policy which the Anglican Communion has adhered to in regard to missionary work in Christian countries until the present generation, and simply call attention to the principles upon which this particular mission is proceeding, according to the statements of some of its friends. We are told that here, at least, the Gospel is to be preached in its "simplicity." We have heard much of this phraseology of late years, and it is interesting to know what is meant by it. Mr. Thos. J. Packard in *The Churchman* of March 28, supplies us with an explanation. The "simplicity" of the Gospel, he tells, is not to be understood as including the "historic episcopate," because "the episcopate is never once named in the Gospels." The Nicene Creed, in like manner, has no place, because it was not framed "until late in the fourth century," and "one of its statements separated the Church into two great divisions, now existing"(!). This gentleman decides, on the whole, that bishops are not consistent with this much-desired "simplicity," and so far as he is concerned, he would not advocate sending one to Brazil; which is re-assuring, so far as it goes. But we think it worth while to ask whether the missionary authorities of the Church can afford to lend their countenance to the preaching of the Gospel so "simple" that apostolic order is ignored, and the creed which has for more than fourteen centuries guarded the Faith of the Eternal Son, is to be dropped off as a non-essential?

WARDENS AND VESTRYMEN.

We have about three thousand parishes. During Easter week these parishes elected lay-officers for the ensuing year. Of wardens, six thousand were elected, and of vestrymen, some fifteen thousand. Among them are some of the most eminent men in America, men of national reputation as jurists, statesmen, professional and business men. No organization in the land can make out a larger list of prominent and high-minded men, than can we, from among our laity. But it would of course be idle to say, that, of these twenty thousand or more lay-officers of our Church, even a majority appreciate in any adequate degree their duties and responsibilities as such. How many wardens seem to think that they do the work of their office, if, on a pleasant Sunday morning, they are at church ready to pass the basins in taking the offerings of the people! How many vestrymen seem to think that it is enough for them, if they attend a vestry meeting when it puts them to no great inconvenience to do so! How many of our wardens seem to forget, altogether, that it is their part to care for the church edifice and church property; to see that it is kept in good repair, and

that there be in all things suitable provision made for the public worship! How many of our vestrymen forget that it is their part to give to the business affairs of the Church their constant and prompt attention!

Yet the duty of these lay-officers is by no means discharged, in attending to the temporal affairs of the parish. They are the men who ought to give tone and character to the parish. They ought to be examples to the flock, in all virtue and godliness of living. They ought to see to it that they honor the Faith and teaching and observances of the Church.

In these things they have an influence far greater than they think. Very many of the clergy find a practical difficulty in their work, in the example of some of their vestrymen. "Why, there is Mr. Smith, who was confirmed years ago, and is one of your vestry; but he never comes to the Holy Communion." Or, "There is Mr. Blank, a member of the vestry, who does not attend regularly, even the Sunday morning service, and is seldom, if ever, there in the evening." It is needless to say, such a state of affairs is a great hindrance in the work of any parish.

The standing and influence of a parish in the community depend very much upon the character of its members, and especially of its lay-officers. And they must not think that a clergyman can have that influence among his people which he ought to have, if, among the lay-officers of his parish, there are those who live in open disregard of the plainest requirements of Christ and His Church.

Again, what a work our vestrymen might do in cultivating the acquaintance of strangers, and showing a sympathy for, and an interest in the individual members of the parish, especially those without wealth or social prominence! They can reach and influence those whom the clergyman cannot, and it is their duty to see that the whole weight of their personal influence be for the strengthening of "such as do stand," the help of "the weak-hearted," and the up-lifting of the fallen.

No parish can prosper, where the work for the conversion of souls is supposed to rest wholly with the rector; and, on the other hand, any parish will prosper, no matter whom it may have as rector, if the people "have a mind to work," and feel that upon them individually rests a solemn duty to do what they can, in winning souls to Christ. It is, perhaps, no exaggeration to say, that our Church could double its membership *in two years*, if our twenty thousand vestrymen would only do what they ought to do, for the greater glory of God.

The rector of every parish ought to feel that he does not stand in his own strength, but in that of the Lord and of *all his people*. Every single parishioner, too, should be made to feel that he does not stand in his own might, but in the strength, the sympathy, the prayers, the good-will, and loving interest of the whole congregation. Let our people awake to duty, opportunity, and responsibility. And that they may do so, let the lay-officers of our parishes be examples to the flock, and see how much the cause of Christ among us depends upon them, upon who they are, and what they say, and what they do.

SERMON NOTES.

BY THE REV. F. W. TAYLOR, D. D., RECTOR OF ST. PAUL'S, SPRINGFIELD, ILL.

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight, Acts 1: 9.

The Church contemplates the Ascension, like the other events of the life of our Lord Jesus Christ, as a fact, the reality of which cannot be questioned. While His disciples beheld, while they were in close personal intercourse with Him, while they were certain of His Presence with them, literally while they were engaged in looking upon Him, He was taken up, and a cloud received Him, and bore Him up from their sight, away from their eyes.

They had just heard Him speaking to them, they saw Him taken from them, they had no doubt of the reality of both these experiences. And the confirmation of their faith in His Ascension was afforded by the declaration of the celestial spirits who attended Him: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

What bearing has the Ascension upon the previous earthly life of our Lord? We read in St. Luke that His disciples "returned to Jerusalem with great joy"(xxiv:52). It was because they beheld in the Ascension the necessary complement of the Lord's life of humiliation. Believing that He was what He claimed to be, the Son of God incarnate, and as Man obedient even unto death for us men and for our salvation, that supreme exaltation of our manhood in Him, which their own eyes had beheld, was right and fitting. Had He been anything less than God incarnate, they would not have been filled with joy, but with doubt and sorrow. And to this faith of theirs in Him their preaching and Epistles bear abundant witness. The Ascension, as a fact, was an assertion before all the world of His Divine Sonship, and of His Lordship as the God-Man. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts v: 31). They beheld Him glorified with the glory which He had with the Father before the world was (St. John xvii: 4), glorified in His *Manhood* now, that very Body which bore the prints of the nails, that human soul which had been crushed with anguish in Gethsemane.

And then they realized the connection of the exaltation of Jesus with the position in which He had placed them and the charge which He had given them. They were the nucleus, the beginning of His Church, the foundation stones of His kingdom among men. They were to be His chosen witnesses unto the uttermost parts of the earth. They were to administer the things of the kingdom of God, and to provide for that administration of them, until He should come again with power and great glory. But the cause of their joy was not that they had received such a charge, but that in the exercise of their Apostleship, they were in the closest possible union with Him, Whom God had given "to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Eph. i: 22, 23). The Ascension was not a cause of separation between the Lord and His Church, but of union, and that union was seen to be complete and perfect from the results of the Lord's Ascension. All that the prophets of old had foretold, all that He Himself had taught them, concerning the Messiah and His kingdom, was at last a living reality when He the King, the Head of His Church, sat upon His throne, and they found themselves, the Apostles and all the faithful, incorporated into that kingdom, and living by the grace and power bestowed abundantly upon them through their union with Him.

Let us place ourselves with the Apostles and the little band of believers on the Day of the Ascension. Mindful of what He had taught them, of what He had done and suffered, mindful of His Resurrection and of His tarrying with them for forty days speaking of the things pertaining to the kingdom of God, let us behold Him ascend up to the throne of His glory. Then, in the light of the Ascension of Christ, let us review our belief in regard to His Church, and ministry, and Sacraments, and our conception of the Christian life. Let us "walk about Zion and tell the towers thereof and mark well her bulwarks," and see whether His Church is indeed His kingdom, not man's device, and the ministry and Sacraments divinely authorized agents and instruments whereby He works in us, and the Christian life the result of supernatural grace transforming us "according to the measure of the stature of the fulness of Christ"(Eph. iv:13).

THE SIBERIAN EXILES.

Readers of *The Century Magazine* are familiar with the work of Mr. Kennan and Mr. Frost amongst the exiles of Siberia. Believing the rumors afloat concerning the barbarous treatment of political prisoners on the part of the Russian government to be grossly exaggerated, they went to Russia expecting to be able to testify to the falsity of those reports. With this end in view, they closely investigated the facts. They visited the prisons, and, wandering over Siberia, sought the exiles themselves, and learned from them their own histories.

Those who have followed Mr. Kennan's narrative with all its harrowing details, know the result of those investigations. They know how they found men and women, of refinement and culture, arrested upon suspicion merely, and dragged off to prison so hastily that their friends, sometimes, were ignorant of what had happened to them. There, with no power of appeal to justice, not even knowing the cause of their arrest, it may be, they are kept for years in loathsome confinement. Or, banished by "Administrative Process of Law," they are driven over rough roads like droves of cattle, compelled to tramp for thousands of weary miles, and scattered broadcast at last, without regard to family or social ties, amongst the mines of Siberia. There, crushed and broken-hearted, suffering from climatic severities that try the strongest constitutions, they are compelled to work for years under the lash of rude officials. They will remember Mr. Kennan's graphic descriptions of those unhappy people.—the weary throng toiling over the harsh roads; the pathetic scene at the great monument on the Ural heights, where they bid farewell to a fatherland still dear to them; the loathsome and crowded prisons, saturated with disease germs, where they are compelled to halt at times; and the unmistakable sufferings, physical and mental, that await them in the bleak land towards which they journey.

If it were the really criminal and degraded classes who are thus made to suffer, the voice of mercy would still be raised, but this is not the case. For the worst political crimes, death is the penalty; for the lighter ones, banishment to Siberia; and those included in the latter sentence are often persons who have been tenderly reared, delicate and sensitive in feeling. Those who know the Russians tell us they are not a people semi-barbaric and rude, as many ignorantly suppose, but highly civilized along the lines of their educated and mercantile classes —a people with magnificent conceptions and great breadth of mind.

Since the year 1823 more than one million human beings have been driven over the Ural heights and scattered upon the desolate plains of Siberia. And this great tide of human woe flows on without ceasing; and yet this nineteenth century boasts of its humanity, and Europe is a Christian continent!

It was at the close of one of Mr. Kennan's lectures, delivered in Philadelphia in the latter part of the year 1889, that the Siberian Exile Petition Association was formed, with the Rev. W. N. McVickar, D. D., as president. The spirit animating those who organized the association was a deep-felt desire to lessen, if possible, this great load of human suffering. After much discussion with wise and conservative men—diplomatists, ex-ministers, and others, well versed in Russian affairs—it seemed best, for the first effort, to send the Czar a petition, couched in friendly and courteous terms, appealing to his mercy and clemency, for an amelioration to the hardships to which the exiles under "Administrative Process" are subject. (See *The Century Magazine* for August, 1890.)

The power of public opinion in this nineteenth century can hardly be overestimated. It is a moral lever able to overturn governments and make the tyrant tremble on his throne. This is what the association seeks to bring to bear upon the Russian government. It would be glad to arouse discussion in every corner of Christendom, that the outcry against this oppression

might be so loud that even autocratic Russia would be compelled to listen and attend.

So vast a system of oppression cannot continue forever. Sooner or later the masses will rouse themselves to destroy their tormentors. It is thought by many that even now Russia is on the eve of a revolution as terrible as that which convulsed France a century ago. If, by the peaceful intervention of a people friendly to Russia, the government may be induced to treat its subjects with that clemency which is essential to a people's happiness, if there is the barest possibility that by this means the horrors of a second Reign of Terror may be averted, is it not worth the attempt?

It need hardly concern us that the effort may fail. Every means will be taken to insure its success; but in the event of its failure, we shall at least have the assurance that we have done what we could to aid a humane work.

Blanks for signature, and information regarding the general workings of the association, may be obtained by applying to the general secretary, the Rev. Alfred J. P. McClure, 1407 Locust St., Philadelphia, Pa.

A.

THE PETITION.

To His Imperial Majesty, The Czar of all the Russias:

We who petition your Majesty are citizens of the United States of America.

We belong to a people who have long been bound by the natural ties of sympathy and gratitude to the great Russian nation, and to the Czars clothed with her majesty, who wield her power and shape her destiny.

It is your Majesty's province to do for Russia what we, in a certain sense, do for ourselves; and though the methods of governmental action are different, the aims of good government are the same: the strength and true grandeur of the State, and the welfare and happiness of the people.

For these things nations are organized, and laws are decreed and executed; for these things great princes in the fear of God exercise imperial sway, and presidents are appointed.

Differ though they may in outward form, your government and our government are brothers in their noblest duties.

Nor are our fraternal professions an empty feeling; we remember, and we can never forget, how the Czar, by his faith in the stability of the American Union, and by the presence of Russian ships in the harbor of New York, strengthened the Republic when it was supposed, by less farsighted sovereigns and statesmen, to be on the verge of ruin. Our danger, then, arose from an evil which your illustrious father, Alexander II., by his example, helped our illustrious President, Abraham Lincoln, to remove; and the great prince who liberated the Russian serfs, and the great citizen who freed the American slaves, by kindred deeds of humanity, linked their countries together by enduring ties.

Sharing, therefore, as the past has taught us to do, in the thoughts that concern the glory and happiness of your people, we have been moved to bring to you, with good greetings, this petition:

That your Majesty will personally take note of a wide-spread interest, among us, in the workings and effects of the Siberian exile system.

We do not forget the penal reforms already accomplished in the Russian Empire. We are not blind to the mental and physical sufferings that of necessity are a part of any system of punishment for crime against individuals, society, or the State; nor are we unmindful of the need of reforms, which are actively engaging the attention of philanthropists in our own methods of dealing with convicts. In this we are giving expression to the feeling of a friendly people, that in the punishment of some of her subjects Russia, whether from causes peculiar to her people, or on account of ancient custom, is not in harmony with the humanizing sentiments of the age. It is our wish that, by the wisdom and power of the Czar, and the favor of God, Russia may grow in the admiration and sympathy of the American people, and of the whole civilized world.

WORK AMONG THE COLORED PEOPLE.

The Church Commission is very desirous that all sums contributed for work among the colored people should be properly applied and accurately accounted for. The Church has a right to demand that its members be protected as far as possible from unauthorized and unjustified claim upon the money which they are anxious to give where the most good will be done by it. The Church Commission, therefore, after consultation with the Bishops in whose dioceses the work is carried on, proposes the system embodied in the following resolutions adopted at the regular quarterly meeting, April 2nd, 1891:

RESOLUTIONS.

I. We advise that no money be given to any one who does not show authority from his bishop to make that particular appeal at that particular time.

II. We request that the bishop giving such authority notify the secretary of the Commission.

III. We advise that all subscriptions shall, as far as possible, be made by checks to the order of the Treasurer of the Board of Missions, to be treated by him as specials, and acknowledged in *The Spirit of Missions* or to the order of the Bishop authorizing the appeal, to be acknowledged by him.

IV. We recommend that in all cases the solicitor send an account of his collections, not only to his bishop, but also to the general secretary of the Commission, that so the Church may know through him exactly what is given to each particular work, and how far its real needs have been met, or have been overlooked.

The second rule will enable the secretary to advise with the bishops, that two or more solicitants may not be sent from different dioceses to the same place at the same time.

The fourth rule is to guard against the frequent danger of collapse to many excellent works because several givers may accidentally turn their contributions away at the same time; another work may be stimulated to over-hasty advance by a like accidental concurrence.

The general secretary has been directed to prepare forms for solicitations containing the substance of these recommendations, and to supply them to the bishops, if desired, and as ordered.

HENRY R. PYNE,
Gen. Secretary.

PERSONAL MENTION

The Rev. Theodore S. Dowling, domestic chaplain of the Anglican Bishop in Jerusalem and the East, is the guest of the Rev. George H. Sterling, Emmanuel rectory, Old Orchard, St. Louis, Mo.

The Rev. J. F. Conover, D. D., has resigned the rectorship of Christ church, Owosso, Mich. His address after May 10 will be No. 25 West Elizabeth st., Detroit, Mich.

The Rev. Henry E. S. Somerville has resigned the rectorship of the church of the Holy Trinity Manistee, Mich., and has accepted the charge of St. Andrew's mission of St. Paul's cathedral, Buffalo, N. Y. Please address, The Clergy House, 128 Pearl st., Buffalo, N. Y.

The Rev. Charles H. Hibbard, rector of St. John Baptist church, Germantown, Philadelphia, has resigned to accept a call to St. Mary's church, Burlington, N. J. The Rev. Joseph Wood, Jr., assistant minister of the same, has likewise tendered his resignation.

TO CORRESPONDENTS.

INQUIRER.—Either of James Pott & Co., 12 and 14 Astor Place, New York, or Thos. Whittaker, 2 and 3 Bible House, N. Y.

CONTRIBUTIONS DECLINED.—"Thoughts on the Litany;" "The Dramatic Works of Robert Browning."

ASHTABULA.—You forgot to give the name of the paper from which the clipping was made.

K. S.—It is customary to rise when the clergy enter the church for service and to kneel with them for prayer. The organist should be able to arrange the music for all occasions.

DESIROUS.—1. The Sisters of St. Mary and All Saints', Baltimore, are colored women engaged in work among their race. Address 407 W. Biddle St. This is, we think, the only Sisterhood engaged especially in that work. 2. There is no book published giving an account of our sisterhoods. 3. We think that deaconesses are usually paid by the parish in which they work. It is not a necessity that they should have a living income of their own.

M. B. L.—"The Ritual Reason Why" will give you the information you want. It is a small book, and can be obtained by ordering from E. & J. B. Young & Co., Cooper Union, N. Y.

A. G.—We have forwarded your letter to the Secretary of the C. C. L., the Rev. Theo. B. Foster, Great Barrington, Mass. He will give you the information. We will gladly forward to the Treasurer all contributions sent to this Office.

ORDINATIONS.

At St. Barnabas' church, Tullahoma, Tenn., Sunday, April 19th, 1891, the Rev. Edmond Phares, to the priesthood, by Bishop Quintard.

On the 3rd Sunday after Easter, at Christ church, Tarrytown, N. Y., Bishop Potter ordained to the priesthood, the Rev. Irving Spencer; also, at the same time and place, acting for the ecclesiastical authority of Mass., the Bishop advanced to the priesthood the Rev. W. R. Breed, of Concord, Mass., and the Rev. Wilson Waters, of Lowell, Mass. There were present and assisting: the rector, the Rev. J. S. Spencer, the Ven. Archdeacon Mackay-Smith, D. D., and the Rev. Mr. Bottome.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8, 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

THE 16th annual meeting of the Free and Open Church Association will be held at the church of the Annunciation, 12th and Diamond streets, Philadelphia, Sunday, May 3rd, at 8 P. M. The annual sermon will be preached by the Rev. George McClellan Fiske, D. D., of St. Stephen's church, Providence, R. I. The annual business meeting will be held immediately after the service.

THE next meeting of the North-eastern Deanery, diocese of Chicago, will be at Maywood, May 5th and 6th, 1891. First service, Tuesday the 5th, at 7:45 P.M. Wednesday, celebration of the Holy Communion at 10 A.M., followed by business session.

Trains leave Chicago for Maywood on the C. & N. W. R. R. at 5:20, 5:40, 6:05, 6:10, 6:20, and 7:00 P.M., also at 8:00, 8:30, and 10:15 A.M.

T. CORY-THOMAS,
Secretary.

OBITUARY.

POPE.—In St. Paul, April 24th, William Cox, infant son of William C. and Eliza Pope.

MEAD.—Entered into rest at Greenwich, Conn., April 12th., 1891, Mary E., wife of the late Isaac H. Mead.

THRALL.—At Piedmont, West Va., April 7th, Mary Clark, wife of the Rev. S. C. Thrall, S. T. D. "Patient in tribulation." She has found rest in Paradise.

CUDDY.—Entered into rest from her home, 128 44th st., Pittsburgh, Pa., on Monday, April 20th, at 6:45 P. M., Frances Elizabeth, widow of the late James Cuddy, in the 73rd year of her age.

ALLEN.—Entered into life eternal, at Chester, Pa., April 18th, Mrs. Harriet Swift Allen, relict of the late Rev. Benjamin Allen, rector of St. Paul's church, Philadelphia, in the 100th year of her age.

IN MEMORIAM.

There is not the inequality in God's dealings with men that is sometimes imagined. When we know all, we will know that He is very just. There is a man among us who has been more than usually successful of late, and now he has been called upon to drink of a cup of sorrow which has awakened a very wide-spread sympathy. He whom God blesses with success, is not to wonder if God blesses him with sorrow also. The Rev. Wm. Wilkinson, rector of St Andrew's, Minneapolis, has cleared off the debt of that church, and of the Sheltering Arms; has been sent for from the East to speak in behalf of missions, was chaplain of the House of Representatives, and finally was provided by an admirer of his career, with a purse to pay his expenses during a trip abroad. La Grippe entered his house, and in five weeks, eight members of his family suffered with it. On Thursday, the 16th, Lucilla, his eldest daughter, was buried. She had graduated as a Medalist at St. Mary's, Faribault, last year. Beatrice, a daughter in the 17th year of her age, was the next victim. Two days after her sister's funeral, her body lay in the church amid a profusion of plants, by which the parishioners sought to testify their sympathy with their pastor, and over it were said the Church's words of comfort and hope. Their parents thought they were training their children that they might be a comfort to themselves, but it was for the service God had for them in Paradise.

APPEALS.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

The Board sustains missions in thirteen missionary jurisdictions and thirty-four dioceses, and also among the Colored People and the Indians in the Domestic Field.

The Board sustains Foreign Missions in China, Japan, Africa, Greece, and Haiti. The Board pays the salaries of sixteen Bishops and stipends to 1,000 missionary workers, besides supporting schools, hospitals, and orphanages.

Missionary Pockets, which every one should have for use in gathering money for the Board, will be supplied upon application to the General Secretary.

Read the April *Spirit of Missions*.

MISCELLANEOUS.

WANTED.—For the summer, by a tutor in a boys' school, place to teach in family or to travel. A good linguist. References. Address "TUTOR," care of THE LIVING CHURCH.

WANTED.—Position in a boys' school. Specialties, English Branches, Book-keeping, German, Algebra. Could train a choir if desired. Experience and references. Address "E.," care of THE LIVING CHURCH.

A RECTOR of an excellent parish in the mountains of Colorado wishes to exchange for the months of July, August, and September. Address "COLORADO," care THE LIVING CHURCH.

SEVERAL subscribers have offered to send their copies of THE LIVING CHURCH to the address of some missionary or parish priest who may desire them. Those wishing the benefit of these offers, address THE LIVING CHURCH.

THE HOUSE OF REST, Tiverton, R. I., for self-supporting ladies, under the charge of the Sisters of the Holy Nativity, will open on June 1st. Terms, $4.00 a week. Address the MOTHER SUPERIOR, 383 Benefit st., Providence, R. I.

WANTED by a rector, a parish with a moderate income and rectory. He can present the best credentials and has more than average ability. Address MIHI, at this office.

FOR SALE.—On the Hudson, not far from New York, a first-class Boarding School property. Fine buildings, large grounds, widely known. A rare chance for the right man. To such an one price will be moderate and terms very easy. An excellent opportunity for a Church school. Address in confidence, X. Y. Z., care of this paper. Refer to the Rev. C. W. Leffingwell, D.D.

TEACHER, of successful experience, desires the position of Principal of a School for Boys. Full and satisfactory references given. Strongly recommended as a thorough teacher, an excellent disciplinarian, good business capacity, and devotion to his profession. The best of testimonials from Bishops, clergy, former patrons and patrons of his present school. Address R. C. B., care LIVING CHURCH.

A LADY teacher (communicant), of long experience in a Church school would like to make a similar engagement for the coming year. Address V.B. care THE LIVING CHURCH.

AN ENGLISH ORGANIST (Fellow of the Guild and College of Organists of London) will be open to an engagement after May 1st, where there is a good organ, and musical service. Eleven years experience and success, in training and cultivating boys' voices. Married. Address, F. G. O., LIVING CHURCH.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements, (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, M.D., Manager.

ORGANISTS and Choirmasters desiring positions; and Clergy requiring cultivated and efficient Organists and Choirmasters, or experienced Churchmen to organize choirs, can secure full information on application to the Secretary, AMERICAN CHURCH CHOIR GUILD, 830 Warren Ave., Chicago, Ill.

ST. ALBAN'S SUMMER CAMP.
Old Mission, Traverse Bay, Mich.

A camp school for boys will be opened at Old Mission, June 1st. Boys tutored in any subjects desired, especial attention being paid to out door exercise and training. The location of the school upon the Old Mission peninsula, not far from the summer residence of Dr. Leffingwell, offers every opportunity for camping, boating, swimming, etc. For references, terms, and further information, address

REV. H. P. SCRATCHLEY, M. A.
A. H. NOYES, B. A.
St. Alban's School, Knoxville, Ill.

A WINTER PARADISE.

At the very time when the people living east of the Rocky Mountains are having their most disagreeable weather—February, March, and April—California is reveling in her most delightful season. The harvesting of the orange crop, the plains and hills ablaze with wild flowers, the fruit-trees in riotous bloom, all the flower gardens aglow with roses, the fine balmy days and delicious ocean breezes, all combine to make a picture the charms of which cannot be equaled in all the world. The number and variety of the hot and cold mineral springs are not equalled by the whole of Europe put together, for in California there is a natural remedy or relief for every ailment. Even the bare fact of being in California, among a people so hearty and prosperous, and amid scenes and conditions so novel and beautiful and winsome, cheers the heart, stimulates the mind, and brings new vigor to the body. One may go to California by New Orleans and the "Sunset Route," or by Salt Lake and the Ogden Route, the favorite line with a dining car service equal to that of any first-class line in the country, or by Portland, Or., and the "Shasta Route." Any desired information will be furnished by the following agents of the Southern Pacific Company: T. H. Goodman, Gen. Pass. & Tkt. Agt., San Francisco, Cal.; E. Hawley, Asst. Gen. Traffic Mgr., 343 Broadway, New York, N. Y.; W. G. Neimyar, Gen. Western Agent, 204 Clark Street, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—MAY, 1891.

1.	SS. PHILIP AND JAMES.	Red.
3.	5th Sunday (Rogation) after Easter.	White.
4.	ROGATION DAY.	Violet.
5.	ROGATION DAY.	Violet.
6.	ROGATION DAY.	Violet (White at Evensong).
7.	ASCENSION DAY.	White.
10.	Sunday after Ascension.	White.
17.	WHITSUN DAY.	Red.
18.	WHITSUN MONDAY.	Red.
19.	WHITSUN TUESDAY.	Red.
20.	EMBER DAY.	Red.
22.	EMBER DAY.	Red.
23.	EMBER DAY.	Red (White at Evensong).
24.	Trinity Sunday.	White.
31.	1st Sunday after Trinity.	Green.

SS. PHILIP AND JAMES.

This Festival falls on May 1st. The former is to be distinguished from Philip the Deacon and Evangelist, mentioned in the Acts of the Apostles. The Philip here commemorated is Philip *the Apostle*, who was one of our Lord's first disciples. When the Apostles dispersed, going with the Gospel message into various countries, St. Philip found his way to Northern Asia; and his name is associated with the early Russian Church. His martyrdom occurred at Hierapolis, in Phrygia, a place which was one of the chief strong-holds of idolatry. Like his Divine Master, he was crucified; and then stoned to death, as he was hanging on the cross.

St. James, who was the son of Alpheus or Cleophas, and the nephew of St. Joseph, is generally known as James "the Less;" and gained even from his enemies the title of "the Just." Up to the time when the final judgments began to fall upon Jerusalem, he was the Apostle or Bishop of the Church in that city. He was also the writer of the Catholic Epistle which bears his name. The place which had been the immediate field of his apostolic labors was also the scene of his martyrdom. In A. D. '62, by the agency of persecutors among the Scribes and Pharisees, he was hurled headlong from one of the pinnacles of the Temple, and, as he lay upon the ground, bruised and broken, was finally despatched by a blow from a fuller's club.

Holy men, such as these men who "loved not their lives unto death," were our forefathers in the Faith. How earnest we ought to be in prayer and in effort, to follow their faith and devotion, even as they walked in the steps of the Divine Redeemer!

The fifth Sunday after Easter is called "Rogation Sunday," from the Latin "Rogare," to pray or beseech. The three following days are called Rogation Days, and it was formerly the custom to go round each parish in procession, singing a litany, stopping at various points, and then returning to the church to finish the service. Although this practice had been observed from the earliest times, it was first formally authorized in 460. This week is still called "Gang week" in some parts of England, the word "gang" being old English for "go."

The beautiful collect, which is one of our oldest, being found in the Gelasian Sacramentary (A.D. 492), shows clearly the two kinds of grace granted by the Holy Spirit to those who ask Him. Before we can even *think* those things that are good we must have His "prevenient" or preventing grace—the grace that "comes before" the action—and we cannot carry out our good thoughts and wishes unless we also have His assisting or "co-operating" grace working in us and with us. That we can think good things comes by the "inspiration" of the Holy Spirit, His "breathing into" us.

CHORAL DIRECTORY.

FIFTH SUNDAY AFTER EASTER.

HOLY TRINITY CHURCH, Lenox ave., New York, quartette and chorus, F. T. Southwick, organist. Canticles, Gregorian; *Te Deum*, Calkin in G; ante-Communion, Gounod in G. Festival Evensong, P.M.: processional, "Sound the loud timbrel," Schachner; Psalter, Anglican; canticles, Agutter in D; anthem, Psalm xxiii., "The Lord is my Shepherd," women's voices; offertory, motette, "*Splendente Te Deus*," Mozart; recessional, "*O Quanta Qualia*;" postlude, Marche Pontificale, C. M. Widor.

GRACE CHURCH, Nyack, N. Y., vested, Mrs. G. H. Pickard, organist. *Kyrie*, Schubert; *Sanctus*, Spohr; offertory, *Ave Verum*, Mozart. P.M.: *Magnificat*, Tours in F; *Nunc Dimittis*, Barnby in C; offertory, "I waited for the Lord," Mendelssohn.

ALL SAINTS', Omaha, Neb., vested, W. S. Marshall, organist, Thos. J. Pennell, choirmaster. Litany hymn, Florio; Introit, "Blessed are the merciful," Hiles; Communion Service, Tours in F. Evensong: canticles, Barnby in C; anthem, "I will mention the loving kindness," Sullivan.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. Communion Service, MacLeod in B♭; offertory, "Like as the hart," Novello. Evensong: canticles, Field in D; anthem, "Sweet is Thy mercy," Barnby.

THE HOLY TRINITY, Middletown, Conn., vested, H. DeKoven Rider, organist. Communion Service, *Missa de Angelis*; offertory, "King of Majesty tremendous," (*Mors et Vita*) Gounod. Evensong: canticles, Smart in F; offertory, "He watching over Israel," (Elijah) Mendelssohn. ASCENSION DAY: *Te Deum*, Smart in F; Communion Service, *Missa de Angelis*. Evensong: canticles, Mann in A♭; offertory, "Unfold ye portals everlasting," (The Redemption,) Gounod.

The last concert of the New York Philharmonic Society—the 253rd, and the 49th season—was given at the Metropolitan Opera House on the evening of April 11th. The program was exceptionally interesting, notwithstanding an anti-climacteric impression growing out of the introduction of an intense example in the modern orchestral school — Ouverture-Fantasie, "Hamlet," by Tschaikowski—almost a bewildering sequence of tone-pictures, covering the Hamlet motives, throughout which the extremes of modern orchestral methods were profusely scattered; this immediately preceding the profoundly classical and symmetrical "Eroica" symphony of Beethoven, threw the latter unexpectedly in partial shadow. The opening number was the delicious concert overture, "Fingal's Cave," Mendelssohn, exquisitely delivered, and followed by Schumann's Concerto for Piano, A minor, *Opus* 54, one of his most poetic and fascinating creations, played by Miss Adele Aus Der Ohe, with brilliancy, but hardly an interpreter of the almost morbid caprice and fantastic reveries of the composer.

It was an occasion of painful interest to the admirers of Mr. Theodore Thomas, whose long and brilliant services as director then terminated. So long identified with the highest interests of symphonic and orchestral art, of which he was for more than a generation the indefatigable and popular evangelist, he not only planted but nurtured the beginnings of an advanced musical culture in most of our principal cities, with his versatile flying corps of players, which other men and favoring circumstances have matured. This is an obligation which should be faithfully remembered and gratefully cherished. His very idiosyncrasies, at times brusque and ungenial, enabled him to undergo the strain and fatigue that would have destroyed the average manager. He leaves the Philharmonic and its Brooklyn annex in splendid form, with a recognized pre-eminence for the most exacting orchestral achievements. While other favorites have shared the popular applause, and at times challenged Mr. Thomas' primacy, he leaves for his new and inviting field in Chicago with unabated éclat, and that solid prestige of success which is more than half the battle won. For once, at least, Mr. Thomas has received an immense popular ovation. The imperturbable orchestra was captured by the prevailing enthusiasm, while the vast audience broke into tumultuous and continuous applause that seemed interminable. Of course there were wreaths and flowers, but the demonstration came too late. It had been withheld over long, and in a niggardly, half-sullen way. A great director likes his meed of applause with his daily bread and toil. Certainly no director has struggled so patiently with an apathetic public. There was never any question of the excellence and distinction of his work; its precision and spontaniety have been universally recognized. Indeed, his superb achievements in massing vast choruses, and an orchestra of more than 300 players, for the great classic festival held years ago in the Seventh Regiment Armory, have hardly been approached in this country, and perhaps never excelled abroad. A thousand regrets follow his departure, and his admirers bespeak a kindlier reception and more demonstrative appreciation in the Auditorium. But even there, it seems, there is a little "rift in the lute;" and Mr. Thomas experiences so soon, while hardly on the threshold of his new adventure, a fresh demonstration that the *genus irritabile* may change its habitat without losing any of its proverbial unloveliness. Herr Seidl is announced as his probable successor.

The Evensong Festival in St. James' church, New York, on the evening of the 11th, announced in last week's Choral Directory, substantially verified our prognosis of Dr. Arnold's sacred cantata, "The Song of the Redeemed." Mr. Stubbs accomplished the full measure of success that pertains to the vested choir, when engaging in exacting chorus work. At any rate the high quality of the cantata was apparent, and something of wonderment remained at the large results achieved by the lads. In the later choruses the exactions are severe, with sustained rapid passages gliding from one key into another, a form alike trying to the attention and the intonation. There was an interesting boy-soloist, who delivered with tender sensibility, "With verdure clad," at the offertory. There was the usual thoroughly filled church, (overcrowding is not permitted by the officials), and many of the clergy, musical and otherwise, were in attendance vested, doubtless drawn by the exceptional and unique interest of the occasion. The rector, Dr. Cornelius B. Smith, in a graceful and grateful recognition of Dr. Arnold's courtesy, announced the next Festival Evensong for November, when a sacred cantata composed for that occasion by Dr. Stainer will be produced.

The four competing designs for the trustees of the cathedral of St. John the Divine, New York, are attracting not a little serious attention at the Academy of Design. The attitude of the great dailies, is, at least, enigmatical. Were it a competition for a new theatre, casino, or club-house, a lively criticism might be looked for. There would be printed illustrations of elevations and interiors, with a learned and careful survey of the leading interests involved. But in the matter of the cathedral plans, they have pretty much kept silence. Before their removal from the confines of the diocesan house in Lafayette Place, fragmentary and incoherent summaries from the accompanying descriptions appeared in certain papers, without the least recognition of their exceptional importance. As a rule all considerations growing out of the social strength and ecclesiastical position of "this Church" have been ignored. One, and that a leading morning paper, had its weekly art article on the academy exhibition, alluding in a perfunctory way to the four designs, but deliberately avoiding all critical consideration; it selected Mr. William Halsey Wood's contribution, as the one especially insufferable and impossible plan, assailing it in a very fury of conceited dogmatism as an æsthetic enormity, a nuisance to be at once and forever got well rid of, or ignored in contemptuous silence. In the same paper, there was a leading "editorial" on "The Modern Cathedral Idea," graciously instructing the public, including of course the Cathedral trustees, with the Church clergy and laity, just what the present emergencies demand. Oddly enough, certain *dicta* laid down in the editorial extinguish at once the eligibility of the three designs remaining in critical shadow and reserve, while Mr. Wood's design, in its essential features, is almost a literal embodiment of these very editorial *dicta*. It is not easy to overlook the supercilious sneer of the critic who relegates plans, and the Cathedral itself, for that matter, to a future so visionary as to lie beyond the probabilities of construction, pushing one side "the Episcopalians" as an exceedingly presumptuous folk, few in number, so few indeed, as to have no business or need for a cathedral. But this great daily sails under Roman colors so frankly that "Episcopalians" must accept the situation without recourse.

It might be timely, by the way, to refer to the constituted authorities of the Cathedral body, as men not generally given to a pursuit of "the will o' the wisp," or other chimeras; on the whole, a solid, clear-headed, resolute body of cultivated gentlemen, who know their own minds, and who understand pretty clearly what duties and responsibilities pertain to the intelligent discharge of their trusteeship. It is, in brief, an attempt to render not only the completion, but the inception of the Cathedral itself, contemptible in public estimation; and we are told in terms, that "a Protestant Cathedral in America should not be built on the lines of mediæval cathedrals, but should consist of wide, open central area, with comparatively short arms." Let the observant reader, having in mind this sententious remark, study the ground plans of the four designs, and he will find Mr. Wood's explicitly illustrative of it; while the three others do follow in effect the long-drawn-out lines and proportions of the "mediæval cathedrals!" Further, we are invited to take up with "the Richardson renaissance" of an oriental Byzantinism as our only resource. Let us say that the ground plan suggested, is unquestionably the only one adapted for any public function where the "great congregation" enters into a vernacular liturgic worship and listens intelligently to sermons or important ecclesiastical proceedings.

The terms "Protestant" and "Cathedral" are in a sense antagonistic and irreconcilable, for the genuine "Protestant" repudiates the Historic Episcopate and of course where there is no Episcopate, there can be no cathe-

dra, or official "seat." But we are Catholic Churchmen. The term "Protestant," as used in the name of the Church, is opposed only to mediæval falsification and sophistications of Romanism, and as such, it is perhaps of some historical significance for us. This Church is an inheritor of the ancient Catholic Faith, once delivered, in its primitive integrity and purity as handed down through the Anglican Church of St. Augustine, Bede, Andrews, and their illustrious succession, and historically transplanted, under Bishops Seabury, White, and Provoost, to the young nation of these United States; and of which young Church, three-fourths of our Revolutionary Fathers were devoted adherents. A cathedral, "for this Church," therefore, has the double guaranty of both ecclesiastical and national legitimacy, and you will find it sharply imaged before the Tridentine usurpations not only in the Catholic Church of England, but in the national Churches of the Continent. Has St. Patrick's, Roman Catholic, a sound *raison d' etre* on Manhattan Island? Much more, every way, has the prospective Cathedral of St. John the Divine. For what is nationally and specifically Roman, cannot be Catholic; while that which is ecclesiastically and historically "Catholic," cannot possibly be Roman.

But among these singular impertinences Mr. Wood is rudely invited to throw overboard his symbolisms and mystical significances. Just here the issue is again joined sharply. This is precisely what Roman-Italian architecture has been busy at for hundreds of years, seconded by Puritan and iconoclastic hordes in England and on the Continent. And this precious traditional deposit of the ante-Roman Church builders is especially precious to Anglo-Catholic builders and "restorers" everywhere. We have clear, prescriptive right, therefore, to the tradition and symbolisms of Anglo-Catholic architecture; and ritual and creed both harmonize without break or violence. We therefore decline a Roman type for our cathedrals, insisting upon a full identification of the Anglo-Catholic quarry whence we were hewn.

Our cathedral, then, should be radiant and refulgent with all ancient Catholic (not Roman) symbolisms and significances. It should be the head and heart work of a devoted and uncompromising Catholic Churchman, who venerates and accepts the ancient traditions. No "artist" nor "enterprising, speculative firm," nor Romanist, nor Hebrew, nor other miscellaneous artificers, can enter into our problems for this cathedral and realize the aspirations of devout Church-people. It should be, from its inception, Anglo-Catholic, or Catholic, in its utmost suggestion, and have room and home for all expressions of religious and spiritualized art that gladden our holy places. A deliberate study of these four designs may help forward a better consideration of the subject, and this we shall venture in an early number.

MAGAZINES AND REVIEWS.

The English Illustrated Magazine, Macmillan & Co., New York, supplies very entertaining reading, suited for home and school. The opening paper for April is an illustrated article on the life and productions of William James Linton, the engraver, who lived and died with hardly a peer in his art. He connects, historically, with Thomas Bewick, who revived, if he did not virtually create, the art of wood engraving in England. Among other papers, "Harrow School," treated in the manner of the recent "Eton" papers, with illustrations, will directly interest our educational readers; also "The Monasteries of Meteora," by the Hon. George Curzon, a chapter in the history of Monasticism at once unique and picturesque.

The Palladium, St. Mary's School, Knoxville, Ill., Feb. and March, edited by the Seniors — and very cleverly, too—has a larger interest than the summaries of its strictly institutional intelligence represent. There are not a few tokens of a generous *belles lettres* culture, reminding us of those amiable years, when a familiar acquaintance with poetic and classic literature was counted among the higher charms of an educated woman. "A Spring Day with the Poets" is vastly better reading than much of the flippant smartness in our popular monthlies: partly because there is a good deal in it worth reading, and partly for the absence of those pert, unfeminine mannerisms, that came into literary fashion long, long ago, with Margaret Fuller, Fanny Fern, and the rest.

THE Leonard Scott Re-publications of English Reviews. *The Nineteenth Century* contains most for the general reader, with very little that is exceptionable. We have space to mention but two or three papers, for even brief comment. "A Stone Book," VI., by Miss Bradley, is a delightful study of the newly completed north front of Westminister Abbey. It is such a graphic account of the great Cathedral builders, and their consecrated purpose, that it may not prove unsuggestive to our modern, would-be builders, on Manhattan Island, and elsewhere. This is in part, only:

> Highest on each buttress, left and right of the rose window, the ideal Church in Heaven is represented by the four archangels, Michael and Gabriel upon the one side, Raphael and Uriel upon the other. On the tier immediately below, the general history of the real Church on the earth is indicated by typical figures, and beneath this again will be found representatives from the individual history of the Abbey itself. The great triple doorway, worthily named Solomon's Porch, is the grandest portion of the whole scheme, to which the other figures are as it were but adjuncts, all converging and leading the eye to this point. The reader of "The Stone Book" will turn oftenest and linger longest over this page, where the consummation of this ideal is reached. Here in the centre is Christ enthroned in majesty, blessing with raised hand, not indeed the Church alone, but the whole world. On all sides of Him are angels, their faces turned to the glory radiating from His. In the rich mouldings of the doorways are more angels, two rows in attitudes of adoration, casting down their crowns before Him, or playing on musical instruments. Below the Christ, on a tier of lesser thrones, sit the twelve Apostles, all except St. Paul, who is here substituted for St. Matthias. St. Peter, to whom the Abbey church is dedicated, is not only seated with the other Apostles, but also appears again and alone in the apex of the gable immediately above, uplifting the key, symbolic of his authority. Beneath the venerable figures of the Apostles is a panel, upon which a procession, illustrative of those who have done faithful service to God and man, comes from the East and from the West, representative of the spiritual and material forces at work in the world. There is no condemnation, no Last Judgment upon this noble portal, as upon the north doors of so many other churches. Every one here looks joyfully upwards in hopeful anticipation of the peace of heaven. Upon the east side of this procession are grouped the arts and the sciences—music, painting, sculpture, architecture, letters, poetry, history, and philosophy—led by the Church, two Benedictine monks, an abbot, and an archbishop. Upon the west side of it, temporal power is here represented by the three royal builders of the Abbey. Behind them Legislation is typified by Law, Justice, and Wisdom, War by a crusader and knight; while Navigation, Astronomy, Physic, and Engineering, complete the series of figures.
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> Upon a corbel which divides the entrance doorway into two, the Incarnate Saviour and His early infancy are united in the humble peasant mother holding in her arms the Crowned Child. Thus the Divine, transfigured Saviour above, and the Divine Babe beneath, represent together the point around which the martyrs, the saints, and the angels are gathered, and the Church Militant on earth, and triumphant in heaven, is set forth in the great portal as the central teaching of "the Stone Book."

"Science and Future Life," XI., by Frederick W. H. Myers, gives earnest voice to an advanced type of Agnosticism, which clings to the spiritual and supernatural desperately, refusing to burn all the bridges between science and revelation. It is pitifully, or pathetically in earnest, and one can behold in this devastating Nemesis of Faith the utter and irremediable wretchedness that follows.

In a review of Canon Luckock's "The Intermediate State Between Death and the Judgment," *The Church Eclectic* says: "He advances the idea with great force and clearness, that a powerful factor in the development of the soul hereafter may be the ministering of spiritual service to other souls, who perhaps have had few advantages here. This, the writer affirms, is no idle speculation of private judgment, if the ideal and pattern man is a model for us to follow in death as well as life. His descent into Hades was a necessity of His perfect humanity. St. Peter tells us 'He preached to the spirits in prison'—He carried on His work in the land of disembodied souls, and being the type of our life on earth, may we not believe that He is also the type of our life in the unseen world.

"The author fully believes that in the intermediate state there will be possibilities of salvation for those who have had no fitting opportunities in this life of knowing God's will, that a revelation of the truth will be made to them there, and in such a manner that they will be made capable of all the blessings of the Incarnation—and this not for the heathen alone, but for those in Christian lands who have not had the truth adequately presented to them. The threats in Holy Scripture are levelled against those who have rejected the truth, not against those who have had no chance of rejecting it, and justice demands that if they have not had a fair trial in this life, they should in the next have at least a free choice for the acceptance or rejection of what is the highest good. There is not the slightest support given, however, to the idea that there can be a second probation for those who have failed in the first, this being entirely inconsistent with the teaching of Scripture and the Church.

"Prayers for the departed and the Communion of Saints follow legitimately from all that has preceded, and the writer carries you with him in the conviction that his thoughts are not speculation, but religious verity the purest and highest; and in proportion, as we are able to grasp this conception of the intermediate state, shall we find hope and consolation in time of sorrow, and strength and encouragement to strive after greater holiness and purity of life. It is a book to be grateful for."

A STORY of unusual power and strange plot begins in the May *Cosmopolitan* and runs through three numbers: the story of a man, who three times in his life undertakes to paint a picture of the Christ. The author, Hjalmer Hjorth Boyesen, thinks he has given the best work of his life in this singular story. Two real war stories by men who have been in the thick of the fight are in this number: One is by Archibald Forbes, the famous war correspondent, and the other by Albion W. Tourgee, author of "The Fool's Errand." The illustrations of all three are something unusual. There is a beautifully illustrated article on the Cleopatras or the Stage: another on New Philadelphia, for which the drawings were made by Harry Fenn. Some wonderful flash-light photographs illustrate the under-ground workings of a Leadville Silver Mine. Kennels and Kennel Clubs, and Dr. Koch and his Lymph, by one who went to Berlin to study the subject, are two articles with numerous illustrations. (Price 25 cents. Cosmopolitan Pub. Co., Madison Square, N. Y.)

The Graphic (Chicago) covers a wide field of interests, and is handsomely gotten up. The number dated April 25th is a fair specimen of the varied subjects illustrated: "The Proposed Government Exhibit at the Columbian Exposition," Representative Pictures from the Exhibit of the Chicago Society of Artists, The G. A. R. Encampment at Decatur, Ill., Views in Baltimore and Boston, The Recently Unveiled Statue of Marquis de Lafayette, The Citrus Fair of S. California, The Collision of the Steamer *Utopia* with the Ironclad *Anson*, and Battle with the Wagoni in German East Africa. [$3 a year, 10c. a number.]

THE PICTURESQUE GEOGRAPHICAL READERS. By Charles F. King. Second Book—This Continent of Ours. Supplementary and Regular Reading in the Lower Classes in Grammar Schools, Public Libraries, and the Home. Boston: Lee & Shepard; New York: Charles T. Dillingham; Chicago: A. C. McClurg & Co. Price, 85 cents.

This is a new departure in the line of reading-book literature. The illustrations are numerous and excellent, bringing before the eye of the pupil the most picturesque features of the western continent, with its fauna and flora. The text is narrative and descriptive; pleasant variety is secured by quotations from the poets. In these days of travel such a reading book will be very helpful in preparing the younger members of the family for a trip, and by a teacher who has traveled, it might be made extremely interesting.

A SKETCH-BOOK OF THE AMERICAN EPISCOPATE. By the Rev. Hermon Griswold Batterson, D. D., Third edition. Philadelphia: J. B. Lippincott Co. Price, $1.00.

We are glad to see that Dr. Batterson has issued another edition of his valuable work. It gives a brief account of the lives of the bishops of the American Church, from Bishop Seabury to Bishop Jackson, the last consecrated. A fine portrait of the present "Archbishop" Williams adorns the volume. Dr. Batterson prophesies when he gives a list of the Presiding Bishops under the title of Archbishop. The Church, however, needs more than one province.

THE BEST LETTERS OF HORACE WALPOLE. Edited with an Introduction by Anna B. McMahan.

THE BEST LETTERS OF MADAME DE SEVIGNE. Edited with an Introduction by Edward Playfair Anderson.

THE BEST LETTERS OF LADY MARY WORTLEY MONTAGU. Edited with a dedicatory letter to Lady Montagu by Octave Thanet. Chicago: A. C. McClurg & Company. Price, $1.00 each. Cloth, gilt top.

These additions to the handsome "Laurel Crowned" Series will be welcomed by all lovers of standard literature and well-made books.

BIBLE-CLASS QUESTIONS upon Selected Portions of the Old Testament. By a Layman. New York: Thomas Whitaker. Pp. 121. Price, 20c.

The object of this little manual is to unfold to the understanding of the young, by catechetical method, those things relating to Christ "which were written in the law of Moses, and in the Prophets, and in the Psalms," and is an object very clearly and interestingly accomplished.

A NEW edition, the seventh, of "The Faith of Our Fore-Fathers" by Edward J. Stearns, D. D., in cheap form for popular reading. It will be remembered this book, ten years ago, did very effective work as an answer to Cardinal Gibbon's "Faith of Our Fathers." Thomas Whittaker will issue it at once. He also announces an edition of Dr. John Young's "Christ of History," and 'Little Things in Everyday Life", the last being in style very much on the same order as Prof. Drummond's "Greatest Thing in the World."

A USEFUL publication has made its appearance in the *Quarterly Register of Current History*, a title which explains its purpose. The first number contains a review of the entire year 1890, but subsequent numbers will be quarterly reviews. The value of such a publication is apparent, and if other issues prove equal to the first, its success is assured. (Evening News Association, Detroit, Mich. $1.00 a year.)

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THE HOUSEHOLD.

LIFE'S PHASES.

BY F. M.

Hushed to silence, fast asleep,
Lo, the babe has ceased her cry;
Smiling features, dimples deep,
Mark an angel passing by.

Then she wakens from her slumber,
Laughs and offers love's sweet kiss;
Frolics, gambols without number,
Tell us of fair childhood's bliss.

Age and wrinkles, stooping form,
Bending body, crippled gait,
After years of pelting storm
Do this infancy await.

Lights and shadows interweaving,
Joys and sorrows, pleasure, strife—
These the morning and the evening
Of this short and checkered life.

Brooklyn, 1891.

(*Copyright 1891*).

VIRGINIA DARE.

A ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

CHAPTER XIII.

She was lost in a country new and strange,
With lakes and with mountains high,
With forests wide, where the red men range,
And shores where the sea-birds fly.

Fair and lovely was that sunny Virginia country. No wonder the ships went back to England with fairy tales. No wonder that in spite of mishaps and disasters, there were always more of the quiet English folk ready to sail for the new world of romance and beauty.

The early spring melted into summer; the trees were festooned with wild vines, the forest was alive with flowers and birds. It was an ideal day in June, and the whole world seemed glad and happy. Virginia and the lovely princesses, Mattaoka and Cleopatra, had gathered their arms full of flowers and berries. Virginia was twining them into garlands, as they sat by a little stream down which a canoe was gliding swiftly. It stopped near them, and Nantiquas, who was paddling, drew it upon the bank and sat down near Virginia, listening to her merry chatter with his sisters, till they sprang up to run after a butterfly.

He had been silent. Then he spoke eagerly: "Owaissa cannot tell what Nantiquas saw when he watched the big sea water from the great salt oak."

"What did you see, Nantiquas? Please tell me," Virginia asked, dropping her flowers with a strangely anxious expression which made Nantiquas feel that she knew, or imagined, what he had to tell her.

He replied quite indifferently: "As the waves from Witch's reef came to Nantiquas, there came with the waves a great canoe with wings. So close to Nantiquas it came that the pale faces shone as they put their irons in the sea. Even as they went down from the big canoe and dropped into a little one, the waves brought another big canoe, as one bird finding a carcass attracts many birds."

As he finished speaking, the color rose to Virginia's cheeks, then died away, leaving them deadly pale. Her hands were clasped. One moment she raised her eyes, her lips moved. Then she turned to the young Indian with a look that he never forgot, and said: "Nantiquas, in one of those must be my father; may I go and see them?"

"Owaissa could never walk so far. Nantiquas would take her, but the canoe is too small."

Nantiquas felt sure if her father were among the pale faces he had seen, he would surely come and take her away, and this thought was not pleasant to him. So he did not mean to help her. But a feeling of jealousy rose in his heart when Virginia said: "Iosco will help me, I must go and find him, and tell him, I know he will be glad."

As she sprang up to go away, Nantiquas caught her hand: "Will Owaissa let Nantiquas go for her to the camp of the pale tribe and find her father?"

"Oh, how good you are!" she cried, her cheeks glowing, and her eyes sparkling. "But the white men will never know what you want. You cannot talk their language, and they may think you mean them harm." Such a sad, disappointed look came into her face that Nantiquas, seeing it, would have risked death a hundred times for her.

He drew himself up proudly, as he answered: "The son of Powhaten is not a fawn. He will go. Owaissa will tell him the words, and he shall say them to the white chief in the chief's own tongue."

"Do you think you could?" she said, looking up wistfully into his face, "Could you say, 'White'?"

He repeated it after her, "White."

"That is it!" she cried, catching his hand in her delight. "That was my grandfather's name. He was a great man, a chief, I think. Now my father's name was Dare, and something else that was long and hard to say. But Dare will do; can you say it?"

"Dare," repeated Nantiquas, still holding the little hand that had been put in his.

"Now, Nantiquas," she continued, "My real name, the one they would known me by, is not Owaissa. Iosco gave me that name, when I was a little girl, because my eyes made him think of the Owaissa. It is my forest name, Mamma used to say. But my name with my own people is Virginia; after the land I was born in, Mamma used to say; but I don't understand how that can be, for I was born on the island of Roanoke. I was too young to think about it, or ask mamma how it was, before she went away. It is a hard word—Virginia, but do you think you can say it, Nantiquas?"

Indians have a superstition that any one knowing the secret of the private name of a maid can work charms and witchery about her. So to Nantiquas it was a solemn, if not a sacred, thing to repeat the word Virginia. But he did it quite correctly, and she clasped her hands with joy. "Say it all over once more, please," she urged. And he repeated clearly, "White, Dare, Virginia; does Nantiquas say it as Owaissa does?"

"Oh, yes," she said enthusiastically, "When will you go, Nantiquas?"

"Nantiquas will go even as the canoe waits by the water. Does Owaissa wish it?"

"Oh, will you? And come back quickly with my father, won't you? I won't tell Iosco anything about it, and we'll surprise him when you come."

Nantiquas pushed the canoe out from among the willows, and stepped in. As Virginia stood watching him, more like a beautiful spirit than ever, he thought, he saw her take up a sharp shell that she had used to cut the flowers that were too stout to break, and drawing her curls over her face she cut one off with the shell and handed it to him saying, "If you should forget the words, Nantiquas, or my father could not understand, or they would not believe you, you can show them this. They will know it did not come from an Indian maid, and they will be willing to come back with you, I know."

He took the silky yellow curl almost reverently. Catching her hand that had held the curl, he pressed it to his heart, then paddled down the stream into the Youghianund flu and was soon out of sight. Nantiquas was not the only one who had seen the ships.

As Virginia went through the forest singing, her heart was very light and happy. She soon met Cleopatra and Mattaoka who put their arms about her. Cleopatra said softly, "Does Owaissa know that a great canoe is in the flu full of white men, and another one on the water of the Che-sa-peack?"

"Yes, dear Cleopatra, I know it, and it must be my father has come for me at last. I can hardly wait for him to come. But he will be here soon, I know."

"Owaissa will not go and leave us, Oh, no, no! Owaissa will never leave us," and Cleopatra threw her arms about Virginia and laid her head on her breast, her beautiful eyes full of love.

Virginia kissed her brown cheek as she answered: "If the great Werowance Powhaten should come for his pretty little Cleopatra, would she not go with him. She would go, but she would not forget her friends that she had left behind, nor cease to love them just the same and send them presents to show her love. What will my dear little Cleopatra have from sunny England?"

But the little Indian girl only clung closer, saying: "Cleopatra wants only Owaissa, and no present. Her love is in Owaissa's bosom, not in toys."

The whole camp was in a state of excitement over the strange news of the ships in the river. It was twenty years since Gov. White had left Roanoke, and no Englishman had come since their sad fate. When the Governor returned to look for his colony his ships had been in sight a few days from Powhaten's shores. But these present intruders, as many of the Indians called the pale-faces, evidently intended staying, for upon landing they began preparations at once for a camp, so the report ran.

Virginia listened in breathless silence to an old Indian who was telling all he had seen of the arrival of the English fleet, for it was in fact the colony which had embarked in their ships on the 19th of December, 1606, from Blackwall near London, and had been for more than five months on their voyage, commanded by Capt. Newport.

The old Indian sat smoking on his mat, resting after his long hunt, and hasty return to tell the news, which he was now doing for the third or fourth time, to the crowd of excited listeners. The men sat or stood, smoking, the women worked the skins on the ground, while one or two ground mondawmin, or Indian corn, in basins made of hollowed stones. These worked at a little distance, lest their noise might disturb their lords and masters, and were content with what fragments they could gather of the story that was being told.

"The eyes of Ramapo see far on the great sea water, white wings as of a mighty sea bird. The wings come near and he sees the pale-faces' canoe. Ramapo goes into the great tree, he sees the white man come to the land. He sees the canoes without wings pulled up. He sees, after the sun passes a bit, the pale-faces all stand under the trees, and one, the medicine man, talks out of a book. They all kneel, then stand, some do look at the clouds, and some do hide their faces, that even the sun may not see them. Ramapo says, they talk to the Spirit that is in the clouds; and then he comes away."

"They were talking to God, Ramapo," cried Virginia, her great eyes full of tears, "the Spirit that lives in heaven, but loves and watches over us. It is He that has brought them to find me, I know it is. My father must be one of them. Did you see a man that looked like me, Ramapo?"

"Ramapo was too far to see the eyes, but surely he saw none with such hair, though many of the pale faces seem ashamed of their skin and wear much hair on their chin and cheeks to cover up the whiteness," was the old Indian's reply.

In their excitement they had not noticed the gathering clouds till the rumbling thunder made them see the storm which was just breaking over them. The awful stillness that often comes before a tempest seemed suddenly to enfold the forest. Not even a leaf rustled. The stillness could be felt but not described, and this little group of wild people, always in sympathy with the moods of the forest, stood as if listening, when suddenly the chanting or crying of the medicine men was heard, and in the stillness the strange wierd noise sounded clearly and distinctly. "The pale man, the murder man, he will kill, but the mighty Powhaten will lay him low. Away with the white faces out of the land, out of Powhaten's hunting grounds, out of his sight, out of his sight! As the rabbit and the deer shall we hunt them, their hair shall we scalp."

Six of Powhaten's best bowmen came quickly forward and without a word seized one of the lads who had come from Croatoan with Iosco and the other whites. They came to Virginia and took her by the arm to lead her away, but Cleopatra sprang up suddenly and forced herself between them, and as she threw her arms around Virginia she cried, "Go away! who said to touch Owaissa? Nantiquas shall punish who comes near her."

One of the men replied: "Werowance Powhaten says: 'Bind every pale face and bring each one for the evil of him they call Barnes.'"

"I am not afraid to go to your father, the Werowance Powhaten," Virginia said calmly, "I will go with you." They led her away, and she found herself before the great chief with Beth, Patience, Gray, and Barnes, and all the other whites who had come from Croatoan. Barnes stood tightly bound, while in front of him lay the body of an Indian whom he had killed. They had disagreed about something, and Barnes, having just heard about the ships from England, felt he was soon to be released and ceased to be cautious. In a passion he had knocked the Indian down. As he fell, his head hit a stone, and he died immediately. Barnes had been at once dragged before the chief.

The storm broke in its fury. The prisoners had been taken to wigwams where they were well guarded. Death had been the sentence for all alike, on the morrow at break of day. Virginia was kneeling, Cleopatra clinging closely to her, wishing for Nantiquas, whom she felt sure could help them. The wind shrieked and roared outside, and the thunder rolled. Where was Iosco? Why did he not come?

(To be continued.)

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

XII.—THE MICROSCOPE—CONTINUED.

"How many studied the Polyzoa?" again asked Miss Lacey, but it appeared that every one had been too busy with something to hunt ponderous volumes in search of information, "when it would be so much easier to have you tell us," said Jo, innocently, thereby "letting the cat out of the bag," as Will declared. So Miss Lacey smiled and began:

"They are minute, almost microscopical creatures, social, growing in communities of cells, forming patches on sea-weeds or stones. They are liable to be mistaken for sea-mosses on the one hand, or Hydroids on the other, but they are classified under "Worms," and are therefore much higher than Medusæ, or even Star-fish. Not long ago they were ranked with the Hydrazoa or Hydroids as a sub-class, but were assigned the true class and present name, which means 'many lives,' in 1830, though still they are often confused. This species is commonly called sea-mat."

"But how does it differ from the Hydroids?"

"See if you cannot tell. I will put a piece of Sertularian here and an Alga in this one, so we will have the three forms which so much resemble each other. You might see the sea-moss, the sea-mat, and the sea-fir all put together as plants in some amateur's collection. How do the Alga and Hydroid differ under the microscope, Bess?"

"In the Alga I see only cells collected together with pores here and there, but the Hydroid has little cups, in which are small animals putting out their teutacles."

"Where are the little cups found?"

"On the branches."

"And you will find these are hollow and connected with the main stem, so that the body cavity of each little being leads into the hollow of the branch on which it rests, and thus into the main stem, and there is free and open communication between any one animal of the sea-fir or Sertularian and all others. But look at the sea-mat now; it is transparent, I think."

"Why," said Bess, after studying it a minute, "each one of these cells is enclosed and I suppose there can be no communication between them."

"Yes, and you will see that they do not need much, for there is a full digestive apparatus, nervous system and other necessary provisions for individual life, so we find it much higher in the scale. The cells are increased by budding, though, like the sea-fir."

"Haven't you shown us some before?" asked Will.

"Yes, just a little while ago. Some of the curious shapes among the Hydroid slides were Polyzoa. But what else did we have laid aside for the microscope?"

"You haven't told us the sea-mat's real name," said Grace.

"*Flustia Avicularia.*"

"You took something else off the Alga at the same time with the sea-mat. I've forgotten what you called it," said Mabel.

"Oh, the Diatorus! Here they are, put up on the same cluster of Alga that they grew on. They are not animals, but plants of minute form, unicellular Algae, which have their walls silicified. Each cell called a frustule is usually composed of two parts called valves. They may exist singly or in loose families, and may be attached or free. If free, they are locomotive, as may be seen under the glass."

"Why not call them animals then?" asked John.

"Because they take nourishment from the mineral world. It is not known how they move, and if you can find out you will make yourself a name in the microscopical world. They are exceedingly abundant, and occur in both salt and fresh water when they either form a layer at the bottom or are attached to any solid immersed in the water. They are also found in moist places. Great numbers are found fossil, as their empty frustules accumulating have made vast beds in some places. The varied and beautiful markings on the valves have made them objects of great interest to microscopists, and some make a specialty of their study and collection. They are usually classified according to the shape of the frustules. I will put some of different kinds under the lens, and you may compare them. They are easily obtained for study. You have only to scrape off a little of the slippery coating on submerged stones or plants. Some of the 'polishing powders' contain large quantities of fossil Diatorus, which give them their scouring property."

"It looks like dust on the slide," said Mabel, scrutinizing one as she held it up to the light.

"Yes, it is what we would call dust, if lying loosely about. The valves seem very delicate," she added, as she stepped back from the instrument, "but neither intense heat nor the strong nitric acid used to clean them will injure them."

"Didn't you say you would show us something about the mussel?" asked John, presently.

"The ciliated cells, I think. I will put a piece of the gills on a slide. Now, to go back a little, you will remember that I said the foundation of all organic matter—well Grace."

'Miss Lacey, excuse me, but you have spoken of organic matter before, and I don't know what it is."

"Then you are right to inquire. It means matter which has an organic structure, possesses organs performing various functions, that is, animal and vegetable matter as distinguished from mineral."

"Oh, yes, I see."

"Well, all organic matter is composed primarily of cells, and these, as they grow and accumulate, differentiate, as it is called, or adapt themselves to the different uses of the body, which has more or fewer organs according to its rank in the world of life, the highest organism requiring most organs to carry on its work. The cells build up tissues, and in animals of higher orders these are of many kinds and so changed in the differentiation as to be hardly recognizable. Thus we have nervous, muscular, bony, and epithelial tissues. The latter forms the lining of the digestive canal, and is often covered with minute projections or cilia which by their motion keep the fluid passing over their surface. They are also found in the mantle of the clam and oyster to aid in producing a current. These were so lively when I put them in that I could not see their motion, but it is now slower and visible. Under this glass of higher power, I will put some isolated cells and you can examine their structure. These were taken from the lining of a human wind-pipe. Each has a conical form, the base of the cone being turned to the cavity of the air-tube. On the broader, free end are a number (averaging about thirty) of the cilia. During life, these are in constant rapid motion, lashing to and fro. As this stroke is more forcible in one direction than the opposite, and as the direction is the same for all the cilia, the result is that the liquid in which they move is driven in one direction. In the wind-pipe, they assist to get rid of foreign matter, and in the mussel to bring in the sea water for food."

"It looks like a field of grass when the wind blows over it," said Frank, looking at those in motion.

"They give a good example of division of labor," Miss Lacey went on. "These cells do nothing else while others attend to nutrition, or to contraction; but the primitive cell has the power to perform all these duties, and only drops them when it becomes specialized. Like human specialists, it does the work a great deal better than it did or could do it before, but it doesn't do anything else."

John's face grew thoughtful. "Is that best, Miss Lacey?"

"I think it is best for the world, the body politic, in one way, just as differentiated cells make a higher natural body, but it is loss for the individual if he neglects all other things, and thus becomes abnormally developed. That is the present tendency, and if continued, it will deteriorate the body politic, too, because its health depends upon the moral as well as the mental faculties, and these first are damaged by abnormal mental powers. The perfect State must be made of perfect individuals, and no unnatural cultivation of some parts at the expense of others will do."

"Is it necessarily so?" said Will.

"No, if the body, mind, and soul, had a generous training through youth and early manhood, until habits were fixed, there would be little danger. But the '*oculus populi*' is short-sighted, and the youth in his 'teens' must rush into business or professional life, must 'specialize,' before he has had general training, and thus work his ruin as a complete individual, and in time, the State's degradation through his. But this is a side issue. Did I promise anything else microscopic? If not, here are some fish scales. You see, they are not solid any more than the lily stem."

"How beautifully marked!" said Bess. "And see the little prongs where they are fastened on. I always wondered what made them stay on."

"The lines mark the successive layers of growth, and the little prongs are indeed the roots by which they grow in the membranous sacs that hold them, just as your finger nails do."

"Our nails, Miss Lacey?" said Nellie, examining her pink finger tips. "Is it possible they are made of layers?"

"Yes, of layers of flattened cells: but they are generally so fused together that they are indistinguishable even in a microscope with special treatment. I have a prepared slide in my cabinet, but it is too dark to look at it now, and the supper bell has rung, too. I never knew that to happen before without your knowing it," as the club seemed surprised.

"But the odontophore!" said John.

"True, that shows we cannot expect to see everything microscopic in one afternoon."

To be continued.

HALF A CENTURY IN THE CHURCH.

A PAPER READ BY MR. W. K. ACKERMAN, BEFORE THE CHICAGO CHURCH CLUB.

A few weeks since, I was advised of my appointment as a member of the Committee on Literary and Historical Matter, and later on, the chairman of that committee asked me what I was going to do about it. I will answer him now, but preface my reply with the remark that although my paper has little or no value as an historical or literary production, yet it occurred to me that there might be sufficient interest attaching to the personal reminiscences which I will offer, to justify taxing your time and patience for twenty minutes.

My connection with the Church dates from 1841, having been baptized in old Christ church in New York in that year; and I will refer to that city first.

The church building stood originally on Ann st., near Broadway; it was then removed to Anthony st., which is my first recollection of it. It was built in the style of a regular old-fashioned meeting-house, with square-shaped steeple placed directly in the centre and over the front of the building.

The Rev. Dr. Thomas Lyell was rector, and the Rev. Isaac Peck was his assistant. The body of the former rests in St. Paul's churchyard, near Broadway. As many of the houses in the lower part of the city had become deserted as residences, the church was again removed to 18th st., near Fifth ave.; after remaining there a few years, this building was sold, and became St. Ann's parish, Christ church removing to 35th st. and Fifth ave.; and now, within the past two years, it has again removed to 71st st., where a large and elegant structure has been erected.

My recollection also extends back to the time of Bishop Onderdonk, whom I remember well, and the unhappy events which occurred during his bishopric. How often have I seen that dear old man, with a look of patient resignation, wending his way to Dr. Seabury's church, where he attended as a faithful and devout worshipper until his death. He died in 1861, and Bishop Whitehouse in his convention address of that year, makes this tender allusion to him:

"When the discipline of the Church fell upon him, I was a participant in the griefs and struggles of his bewildered diocese. I have watched his wonderful submission to that strange burthen, the fealty with which he honored its authority, while he consciously denied its justice."

I remember well his successor, Dr. Wainwright, at whose consecration service (as provisional Bishop of the diocese of New York), in old Trinity church, it was my privilege to attend. Bishop Wainwright's diocese at that time was the entire state of New York, including Long Island, and he fell a sacrifice to duty in attempting to oversee this vast territory.

And later on, that memorable event, the defection of Bishop Ives of North Carolina, when he made what he called his "Submission to the Catholic Church;" an act on his part, as Bishop Perry in his history of our Church says, was "preceded by evasions and vacillations unworthy of a man of strong convictions," and possibly resulting from the trials of a mind weakened by disease, and unbalanced by personal troubles and sorrows, but which fortunately resulted in greater unity and increased strength in the Church. One Bishop gone to Rome in over a century is not a subject to be viewed with alarm.

Though but a boy (of twelve), I distinctly remember something of the excitement growing out of what was called the "Oxford movement," by the publication of "Tracts for the Times," for the war of words resounded through every household, following, as it did, so closely upon the defection of Bishop Ives.

The "Declaration," issued by twenty-four members of the House of Bishops in 1866, which grew out of the publication of a book by Bishop Hopkins, entitled "The Law of Ritualism," is fresh in the minds of many. The Bishop of Illinois did not join in this declaration.

Dr. Cummings, after he had been elected assistant Bishop of Kentucky, wrote from Pewee Valley, Ky., Feb. 3, 1869, to Bishop Whitehouse: "I am very sure that it is our duty to oppose those who seek to divide and destroy the Church. For myself, I love the Protestant Episcopal Church more fervently as life advances. To me, she is the fair and pure bride of Christ, the glory of the reformed churches."

Four years later (November 10, 1873) he advised the Presiding Bishop that he was about to retire from the work in which he had been engaged in Kentucky, and that he proposed "to return to that Prayer Book sanctioned by William White, and to tread in the steps of that saintly man, as he acted from 1785 to 1789." (An edition of the 1785 Prayer Book was printed for use in the R. E. Church, but upon more careful examination its use was discontinued). "I, therefore, leave the communion in which I have labored in the sacred ministry for over twenty-eight years and transfer my work and office to another sphere of labor."

Then the timid souls spoke again, and said: "Surely, this will rend the Church; this is a second reformation." The martyrs were there, and the stakes prepared, but the wood was green, the flame would not kindle, and the Church kept on the even tenor of her way and waxed stronger.*

* A Presbyterian paper in the East noticing his departure said: "He will find the Episcopal Church is like bass wood—very hard to split."

As late as 1844, Grace church, New York, which now stands at the corner of Broadway and Tenth st., stood at the corner of Broadway and Rector st., immediately adjoining old Trinity. At that time there were no houses north of 14th st., except a few scattering "manors" facing the east or North River One of these, once the home of Alexander Hamilton, known as "Hamilton Grange," overlooking the North River almost directly opposite the place (Weehawken) where he received the fatal shot at the hands of Aaron Burr, has within a few years been occupied by one of the city parishes, and services held in what *was* the library and parlor of Hamilton.

In 1841, there were but ten or a dozen Episcopal churches in New York City. Now, I believe, there are about ninety organizations. Indeed, they have become so numerous, that during the past five years, the work of consolidating them has been going on. I can remember most of the early structures, beginning with old Trinity, which was then but partially constructed. There were also Grace church, which stood right next door; old St. Paul's, that celebrated its centennial in 1866, and within whose walls I was "called upon to hear sermons" from the Rev. Dr. Berrian, Dr. Wainwright(before he was made bishop), Drs. Hobart, Higbie, and Weston, all gone to their rest; old St. John's chapel, Varick st.. where the diocesan conventions were always held; St. Luke's, on Hudson st., from which Dr. Forbes forsook the communion of our Church for that of Rome, and afterwards gladly returned, saying to Archbishop Hughes: "I feel that I have committed a grave error, which being publicly made, should be publicly repaired;" Zion church, Mott st.; the French church of the Holy Spirit, on Franklin st., organized by Huguenot refugees as far back as 1688, nine years before the charter to Trinity church was granted, though it did not come into our communion until 1804; St. Stephen's church, Chrystie st., of which the Rev. Joseph H. Price was for so many years the faithful rector; the church of the Annunciation, on 14th st., near 6th ave. (Dr. Seabury's); old St. Peter's, on 20th st., then in the village of Chelsea, of which the Rev. Alfred B. Beach has been rector for nearly forty years.

It may be interesting to some of the members present to know that we had at old St. Peter's church, in New York, thirty-three years ago, an organization similar to that of the St Andrew's Brotherhood. It was organized in 1858, and was known as the Protestant Episcopal Brotherhood, Mr. Richard Sill was the financial secretary; members paid an initiation fee of five dollars, six dollars to the general fund, and three dollars to the widows' and orphans' fund, annually.

Old St. George's church on Beekman street, was, at the time, controlled by old Trinity, of which the sainted Milnor was rector for so many years. I was taken to service in this venerable old edifice when a very small boy, and have in my possession a deed for a pew owned by my uncle, which recites:

"We, the Rector, Church Wardens and Vestrymen of Saint George's Church in the city of New York in consideration of Two Hundred and Fifteen Dollars paid for us to the corporation of Trinity Church by Gilbert Haight, by these presents grant to him all that certain pew in *Our Church, called St. George's Church*, fronting on Beekman St. in the said city; such pew, being situated on eastern aisle of the ground floor of the said church, and numbered seventeen (17). To be Had and Holden unto the said Gilbert Haight, his heirs and assigns, so long as the said church shall endure, subject to such annual rent as we and our successors shall from time to time impose on the said Pew, not exceeding Fifteen Dollars annually."

None of these churches had boy choirs at that time. The first of these was introduced several years after, by the Rev. Dr. Muhlenberg in the church of the Holy Communion. This was, if I remember rightly, before old Trinity had a boy choir; and I believe, also, that the two lights on the altar were first used in Dr. Muhlenberg's church; and so, the Low-Church brethren may claim the responsibility for the "innovation;" Muhlenberg, whose name may be remembered with reverence and love as "the leader of Church education, hospitals, and homes, of sisterhoods, of weekly Communions, and of daily prayers."

To go back to my recollection of old Christ church as a boy of seven years of age, which takes me back a half a century, I remember that the service was severely plain; the *Te Deum* was not sung regularly every Sunday, but many of the old chants were sung to the identical tunes we now use. The walls of the church (those near the chancel, as well as the galleries) were painted white; no ornamentation at that time was permitted. The quartette choir held forth in a gallery in the back of the church, which also contained the organ (built by Jardine, a celebrated manufacturer of that day), and were hidden by a series of damask curtains, hung on a long brass rod; when they were about to sing, they would graciously condescend to draw the curtains aside; this was the only opportunity we had of viewing the two hired men and the two women in bonnets of abnormal size. When they screeched out, "Oh, come, let *us* sing unto the Lord," it was with a voice that gave fair warning to the congregation downstairs, that *they* were not included in the *us*. Over the organ gallery, there was a gallery for colored people, and as they could neither see nor hear very much at that altitude, they occasionally lost their feeling of reverence, and required some attention.

The rector (or his assistant) always wore a black gown when he preached, as did the Dutch Reformed minister on the next street. The pulpit occupied an elevated position against the wall immediately over the chancel, and the preacher entered it from a door at the head of the back stairs behind the wall. I remember how I used to watch for that black object to appear just before sermon time, as the congregation were closing the hymn with the doxology. The sexton of the church was regarded by the boys as an imperious soul, clothed with entirely too much authority, for he had no hesitation in rapping over the head, such boys as he found playing around the church before service. I was reminded of this man a few weeks ago by something that a sexton of one of our city parishes told a member of the vestry. He said that it was easy enough to get a rector for the church, but not so easy to get a good sexton; that good sextons were scarce.

I don't think there was a single person in the congregation who bowed his head at the mention of the name of our Blessed Lord, not even in the Creed. Indeed, I never saw that done for several years after, when a single individual in the old St. Peter's church, (20th street, near the Theological Seminary), attracted no little attention from his fellow worshippers by bowing his head in the Creed.

At Christmas time, a committee was always appointed to purchase greens "to dress the church" as they expressed it, and for nearly two weeks before that great festival, nearly the entire congregation would turn out; the women in the day, and the men at night, to do their share of the work; and on these occasions, the young people bunched the greens for the women to make wreaths. Although the congregation were a unit as to the propriety of Christmas decoration, at Easter there was very little attention given to ornamenting the chancel. I think they regarded that as "too much like the Catholics."

In Christmas week, the children of the Sunday School received their Christmas gifts, which consisted of one New Year's cake, (a kind of cake best known to New York children), and a small paper-covered book. No Christmas trees were then used. The children marched in through the door of the centre aisle, and came out by a side aisle. If a boy was very smart, he could join the procession a second time through the centre door, and get another cake, but his conscience would not allow him to take a second book.

I remember well the dear woman who taught me in that Sunday School, which was held in the basement of the church. How she used to point out the lessons for me, and tell me that my name was N. or M., which I believed implicitly, as she vouchsafed no explanation, though I could not reconcile that belief with the fact that my real name was William. She also explained to me how the Law and the Prophets hung "on these two commandments," and I pondered upon the prodigious weight borne by the two commandments, as it seemed to my infant mind. And when she asked me how many sacraments there were, and I answered: "Two only," I was carefully instructed to emphasize the word "only," lest by any means, my mind might revert to the dreadful belief that there were seven sacraments. As she was a maiden lady, it is possible that she did not wish to recognize marriage, particularly, as a sacrament.

After the church was removed to 35th Street and Fifth Avenue, the Rev. Dr. Ewer became rector, and many important changes were gradually made in the form of service. Dr. Ewer's remarks were always most opportune, and his mode of explaining things very convincing, and at times, absolutely fascinating.

It has often seemed to me that when our clergy undertake to instruct us, they presuppose a degree of knowledge on the part of their hearers that does not exist.

Though his teachings were regarded by many as extreme, yet no clergyman ever exercised a stronger influence for good, or, was more dearly beloved by his people than he. He taught his people as if they were children, and his talks were always beautifully illustrated. I learned from him at forty years of age, things which I supposed I knew and had attempted to teach others, at twenty-one years of age; and as was said of the impression made by the first sermon preached by the late Bishop of Georgia in Trinity church, New Orleans. "Words that had been familiar from childhood were suddenly illuminated with deep and unexpected meanings." Many of you remember his sermons on the "Failure of Protestantism," which, at the time they were delivered, shocked so many timid souls in the Church, but which contained such unanswerable statistical facts, that they awakened the Church to the realizing sense of the progress of infidelity in New England, growing out of the liberality (so-called) of certain religious teachings.

The Psalms and Hymns were bound with the Prayer Book. There were 212 hymns, and 124 Selections from the Psalms; when one of either was sung, a *Gloria Patri* corresponding in metre, was invariably added. The hymns were approved by the General Convention of 1826, and were used continuously for forty years; in 1866 the "additional Hymns" were inserted, the new Hymnal being adopted in 1871. The Selections of Psalms referred to were adopted 29th October, 1832.

These original Psalms and Hymns seem to have been quite popular outside of the Church. Mr. Bird, writing in explanation of this, says: "The book was colorless, with no protrusion of sacramental doctrines; and most will praise what is decorous and inoffensive." Some of the original 212 hymns were quaint specimens of poetry, void of prayer or praise. They were mere statements of facts. Take for example, the second verse of the first Hymn:

"The stars that in their courses roll,
Have much instruction given;
But Thy good Word informs my soul,
How I may soar to heaven."

And the eleventh verse of the 10th Hymn:

"Through every period of my life,
Thy goodness I'll pursue,
And after death, in distant worlds,
The glorious theme renew."

Hymn 118, second verse, read:

The smallest fish that swims the seas,
Sportful, to Thee a tribute pays;
And largest monsters of the deep
At Thy command, or rage or sleep."

Hymn 191, first verse, read:

"Vital spark of heavenly flame,
Quit, oh, quit this mortal frame:
Trembling, hoping, lingering, flying,
Oh, the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life."

But after all, these were no worse than our later Hymn, 334:

"We lay our garments by,
Upon our beds to rest;
So death will soon disrobe us all
Of what we here possest."

While serving on the Hymnal Committee, two years since, a rector wrote us, imploring that this hymn might be omitted. He said: "It may be very good doggerel, but it is mighty poor poetry. Besides, it inculcates erroneous doctrines, for it is the correct thing to put garments over a chair, or to hang them on a peg, instead of laying them 'upon our beds to rest.' Death depriving us of our possessions may be like a man pulling off his breeches, but the simile is inelegant."

The commission who now have the revision of the Hymnal in charge, will present to the General Convention in 1892, a book, which if it does not at first appear a thing of beauty, will, if adopted, certainly prove a joy forever.

What is it that has given the Church in New York such strength? Some people suppose that it is its wealth. This may be partially true, but I believe the real reason lies in the attractive power of its service, attractive because it is responsive, and that is what I think we should study in the West.

Many of you will remember the story told of a sailor, who upon entering the Floating Chapel in New York on a Sunday morning, during the reading of the psalter for the day, remarked that he liked the Episcopal Church, because you could 'jaw back" in it. Now, that is what the average New Yorker likes: he likes to talk back The Church there has been largely built up through the disintegration of surrounding religious bodies; as nothing succeeds like success, its growth in that great city has been remarkable, and it must be admitted that a deeper sense of loyalty and obedience to its authority prevails.

In the West, it has seemed to me that our clergy place too little reliance upon this power of attraction, and lay too much stress upon the advantages offered by "our Church." As "good wine needs no bush," does the Church need any puffing? Will not her rich and beautiful services prove a sufficient attraction, especially for the young, and so "draw men"? Milk for babes, the meat of historic facts gradually dispensed, for strong men. A clergyman preached "the Church" for fifty-two Sundays in the year; theological dyspepsia broke out in the congregation, which carried off half the men.

My first visit to Chicago was in 1853. On the first Sunday after my arrival, I remember crossing the river at a point where the Rush street bridge now stands, on a raft drawn across the river by ropes, and proceeding to St. James' church, which stood at that time on Cass street, near Illinois, about where the factory of Dr. Price, one of our members, now stands. In excavating for the foundation of his factory a few months since, he came upon the foundation walls of old St. James'.

I met the rector, the Rev. R. H. Clarkson, before service, in his study, which was in the bell-tower of the church. My reception was most cordial and pleasant. I saw but little of Mr. Clarkson from 1853 until 1874 (after he had been elected Bishop of Nebraska), when I met him on a Union Pacific train, on my way to California. He told me he was on his way to make a visitation to one of his parishes, and that it would necessitate his travelling six hundred miles. My impression at the time was that he was not half so happy as Bishop of Nebraska, as he was when rector of St. James'. Chicago.

In 1853 we had but five churches in Chicago. I attended service at Grace church that year, which had been organized two years before. The rector was the Rev. C. E. Swope. The building stood at the corner of Madison and Dearborn streets. Two years later, on a visit to Chicago, I presented a letter of introduction to the new rec

tor, the Rev. L. L. Noble; he was a devout and earnest man, but seemed despondent at the prospect before him, and longed to get back East. He had not the staying qualities of the present rector. The Rev. Mr. Noble was succeeded by the Rev. John W. Clark, about 1859.

The mother parish of St. James' is the oldest in the city, having been organized in 1835. Bishop Chase in his memoirs, refers to a visit made to it in June of that year, and mentions the fact of his having stooped with Major Kinzie. It has a grand record; four of its rectors have been made bishops; but there are three parishes in the State whose organizations ante-date that of St. James'.

At the Primary Convention of the diocese of Illinois, held at Peoria, March 9th, 1835, there were three clerical delegates, representing Trinity church, Jacksonville, St. Jude's church, Peoria, and Christ's church, Rushville; there were also six lay delegates from these parishes. The Rev. John Batchelder reported to the same convention, 1835, that the parish of Trinity church, Jacksonville, was organized in August, 1832, and that in June, 1833, he took charge of it as rector.

The Rev. Palmer Dyer reported to this convention that he arrived in Chicago on Sunday, Oct. 12th, 1834, officiated in the Presbyterian meeting-house, and administered the Holy Communion. He went from Chicago to Peoria, and organized St. Jude's church, Oct. 27th, 1834.

Christ's church, Rushville, was organized February, 1834.

The Rev. Isaac Hallam, who had been sent out by the Domestic Board of Missions, arrived in Chicago on the evening of Oct. 12th, 1834, (the same date that Mr. Dyer gives as his arrival) and preached his first sermon in the Baptist church, corner of Franklin and South Water streets, on the following Sunday, Oct. 19th, 1834. The convention record of 1835 states that no report was received from Mr. Hallam, but at the convention of 1836, he reported the fact of his arrival in Chicago at the time mentioned, and adds: "A parish has since been organized under the name of St. James."

To the parish of St. James', Chicago, is due the credit of having established the first Church hospital in the diocese. It was organized in 1854, and known as St. James' Hospital; this work was continued until St. Luke's Hospital was organized.

It was located at No. 79 Illinois street, and afterwards at No. 111 Ohio street. The rector was president, and Mr. C. R. Larrabee was secretary; Dr. Miller was physician, and Dr. Ammerman (one of the ablest surgeons we ever had in Chicago) was in charge of the surgical department. There were two nurses employed. I fancy it would make our trained nurses at St. Luke's smile audibly, to see that kind of nursing carried on now.

The church of the Atonement was organized in 1850, and a church was erected in 1852; it was called by this name as late as 1860; from that time to 1864 it was known as the "Bishop's Church." It was first called "the Cathedral" in 1865. The Rev. John Wilkinson was appointed the first chaplain.

In 1858, there was an edifice on Wabash Avenue, near Randolph Street, organized the previous year, known as the "Free Church of the Holy Communion;" the Rev. (afterwards Bishop) H. B. Whipple was the rector. He was succeeded, I believe, by the Rev. E. W. Hager. Bishop Whitehouse officiated for some time in this church. The building was afterwards removed south, and is, I believe, still in existence.

Trinity church was located, I believe, originally on the corner of Madison and Clark Streets. The rector in 1854-5 was the Rev. W. A. Smallwood. When I moved to Chicago in 1860, the parish occupied the lot on Jackson Street, upon which the first regiment armory now stands.

The church of the Ascension was organized in 1857, and was situated on the corner of Oak and Wells Streets; the rector was the Rev. Henry Adams. The Rev. W. H. Cooper was rector of this church before going to St. Paul's, Hyde Park, in 1863.

The Easter Day following my arrival in Chicago, which was in September, 1860, I went, in company with my wife, to the Bishop's church on the west side. We took with us a few flowers, to adorn the altar. We shall never forget the cordial greeting we received from both the Bishop and Mrs. Whitehouse. Her hair had already turned white with sorrow, for the Bishop's life was then harassed by many disturbing elements in his diocese. The burden of the complaint against him was that he would not take up his residence in the diocese, though as far as I could learn, no suitable provision had ever been made for his support; subsequently the complaint shifted, and there seemed to be a disposition to find fault with him for living here. Probably no man in his position ever suffered more from misrepresentation than he, and what must have been the feelings of a man of his sensitive nature, to read the low squibs and puns, published almost daily upon his name.

The self-denying labors of Bishop Whitehouse, after he had taken up his residence in Illinois, were only a little less than those of the venerable Bishop Chase, whom he succeeded. His parishes were scattered over the whole State; these he was compelled to visit at a time when the conveniences of travel were of a far different character from those provided to-day. I used to meet him in the early "sixties" in southern Illinois, riding in an ordinary coach, over a very rough road, through the dust of Egypt, on his way to Cobden or Cairo. This latter place during the war was a perfect pandemonium; its population was composed of a mixture of soldiers, army contractors, negro mule drivers, and refugees from the South, white and black. The place itself was literally a mud-hole; there was scarcely any difference observable between Sundays and week days, but the Church was planted there several years before. An episcopal visitation amid such distracting surroundings was, I fear, a discouraging undertaking.

In 1863, the corner-stone of St. Paul's church, Hyde Park, was laid with masonic ceremonies. The Rev. Mr. Cooper, who has since "reformed," was the author of this scheme, which was designed to raise money. It was an unusual proceeding to lay the corner-stone of a Christian church, not in the name of the Holy Trinity, but of the Grand Master of the State of Illinois. Of course the Bishop, whose presence and official action was more in accord with propriety, could not sanction such a proceeding which excited the disgust of many of the leading Churchmen of the diocese; and yet the Bishop's action in not acquiescing was harshly referred to by many.

I remember a pastoral letter issued by him, November 10th, 1863, which I thought was a very beautiful composition, which he directed to be read in the churches of his diocese on Thanksgiving Day. It enclosed a special form of prayer and thanksgiving. It also contained a copy of the proclamation issued by President Lincoln. These proclamations had usually emanated from the Executive of each State, and had been variant in the selection of the specific days, but this was the first general proclamation, issued by any president. In his letter, the Bishop called the attention of the clergy to the canon requiring a collection for the relief of the aged and infirm clergy fund, but mentioned the fact that the claim upon the diocese at that time, from this source, was limited to one beneficiary; therefore, he suggested that our gifts should flow over a far wider and deeper expanse, and ventured to propose, with all the weight of authority and influence that his appeal might be entitled to, and with all the earnestness of strong desire in view of the need of those who cannot ask for themselves, that the whole collection should be divided among clergymen and missionaries whose salaries did not exceed one thousand dollars a year, which was counted a very small sum in those war days, when the price of every commodity was so high. In this way, he besought all to "honor God with their substance and with the first fruits of all their increase." He referred to the fact that the expense of living had so greatly advanced that a competency of fixed income sinks down into an anxious economy, and the bare maintenance of the past becomes now inadequate to avert want and debt.

The Bishop's later troubles, in connection with the Cheney matter, are familiar to many, and form too unpleasant a subject to dwell upon at this time. The secret history of it has never been written. I may remark, however, that I learned from the Bishop's own lips, that he had offered Mr. Cheney, that if he would conform to the service, he might put his own construction upon it; and it was not until all other means of reconciliation had failed, that the presentment for trial was made.

Those who were present at the diocesan convention of 1869, when the question of approval of the Bishop's acts in connection with the Cheney matter came up, will never forget the scene they witnessed; some of the delegates had wavered in their support of the Bishop, but when they heard his bold and manly utterances, their hearts were so stirred that they broke out in open applause, which was continued for some time. When it had subsided, the Bishop sat for awhile, looking more like a statue of marble than a living being; he then quietly said: "Now you begin to understand this thing."

After that, there was but one opinion as to the duty of standing by the Bishop. His statement of facts, and his interpretation of the law, were too clearly expressed to be longer questioned. The conviction that he was right was too strong to permit further discussion.

Probably no more scholarly man ever sat in the House of Bishops, but he was not adapted to Western life, and he freely acknowledged a deficiency of the peculiar hardihood of temperament and habit essential to it. Learned in ecclesiastical law, his opinions upon such questions were often sought. He was uncompromising, for he judged of duty from the inward voice, and, therefore, would never wink at irregularities from motives of expediency. He was a most ready extempore speaker; his sermons and addresses, which his family have never permitted to be published, bore the impress of elegant diction, but in the choice of words he often soared beyond the range of ordinary minds. Personally he was a most agreeable gentleman, calm, dignified, and patient under injuries, of exceedingly polite and polished manners. He was elected Assistant Bishop on 8th September, 1851, and consecrated in St. George's church, New York, 20th November, 1851. He passed away on the 10th August, 1874, and was buried from his Cathedral on the 13th of the same month. Those of us who were present on that occasion, will not soon forget that solemn service.

About the year 1856, there was published in Chicago a semi Churchly paper, called *The Church Record*. It was edited by James Grant Wilson. In 1858, there was a monthly Church paper called *The Western Churchman*, published by Rev. Noah H. Schenck. It was short-lived. *The Church Record* was afterward purchased (about 1862) by the Rev. Thomas Smith, and its name changed to that of *North-Western Church*. It was issued under that name for a year or two, with uncertain tenure of life. On the 21st December, 1863, there was a meeting of the Bishop, clergy, and laity held in Chicago (of which George P. Lee was appointed secretary), at which a resolution was passed to the effect that it is expedient to raise a fund of fifteen thousand dollars to place *The North-Western Church* upon a sound basis, as a weekly Church paper, and that its financial affairs be placed in the hands of lay directors. A canvassing committee was constituted to obtain subscriptions to this fund, and they were instructed to appoint a finance committee, to act in connection with the publication of the paper. Although the scheme was not entirely successful, some means were obtained which prolonged the life of the paper. As the name *North-Western Church* was regarded as too sectional, it was changed to that of *The American Church*, and under this name it was published for some time.

In the meantime, *The Diocese* was published, in charge of the Rev. John Wilkinson. In September, 1874, the Rev. Dr. Leffingwell took charge of *The Diocese*, the Illinois diocesan paper; the first issue under his management contained an account of the death and burial of Bishop Whitehouse. *The Diocese* was printed at that time in Galesburg, Illinois. When the diocese of Illinois was divided, the name of the paper was changed to *The Province*, and Dr. Leffingwell conducted it until 1878; during these four years, it entailed a loss upon him of, two thousand dollars. It was then passed over to Dr. (afterwards Bishop) Harris, and Dr. John Fulton, now of *The Churchman*, New York, becoming a factor in the establishing of THE LIVING CHURCH, the first number of which appeared in November, 1878, and was issued as a weekly paper by Drs. Harris and Fulton, by whom it was conducted six months. On May 1st, 1879, it was turned over to Dr. Leffingwell, who has since continued its publication. With all its predecessors dead, what more appropriate name could have been chosen than THE LIVING CHURCH? Sound in faith, charitable in its constructions, liberal in non-essentials, serving to unite and strengthen the Church in the West, and dispensing life from its columns,—long may it live, and grow in strength. Scarcely less important to us, is our own little *Diocese*, which keeps us so well posted in diocesan matters.

In the early spring of 1861, I moved to Hyde Park. I found there a feeble organization, known as St. Paul's church. It had been organized May 11th, 1859. The first Church service was held July 10th, 1859, and was conducted by the Rev. E. B. Tuttle, afterwards chaplain in the United States Army.

Maj. John H. Kinzie was present at the first service. The foundation of this organization was a Sunday school started by a Mrs. Bockee, an estimable Churchwoman, who had established at this early day, a Church school for girls in a new suburb. Her husband was the first senior warden of the church, and it was mainly through their efforts that the parish was held together in the early years of its organization. Occasional services were held in the Presbyterian church building. Mrs. Bockee is still living in Poughkeepsie, New York. In a letter received from her daughter a few months since, she says, referring to her connection with the Hyde Park church, "Mother loves to dwell on the memories of the dear old times."

I found myself a junior warden before I had resided in the village many weeks, and in 1862 was sent as a delegate to the diocesan convention. So honors were thrust upon me rapidly. I remember that we had a pretty earnest time that year in the convention.

The first rector of St. Paul's church was the Rev. Thomas Smith, elected in 1862, and his salary was placed at three hundred dollars per annum; this too, in war times, when flour was twenty dollars a barrel, and coal twenty-five dollars a ton. This I collected from various people, principally in sums of one dollar; this made the payment of his salary somewhat precarious, but he never complained.

The year after, I secured three lots on Lake avenue, for fifty dollars each, say one hundred and fifty dollars in all, on which the present church edifice stands, and which was erected in 1869. This land alone is worth to-day nearly forty thousand dollars.

What a wise thing it would be for us to imitate our Roman Catholic brethren, and buy land for church purposes when it is cheap, and sell off a small quantity to build churches with when it is very dear.

A pleasant thing it is to turn from the contemplation of the condition of affairs in 1853, when in addition to the five little weak parishes referred to in Chicago, there were but ten even weaker parishes represented in the convention of that year, while there

were but twenty-five or thirty in the entire State of Illinois, and these scattered over a waste of fifty-one thousand square miles, and from the unpleasant and discouraging incidents of that decade to the happy condition of affairs to-day! To the erection of three dioceses within the State; or to our 80 Chicago parishes and missions; to a united and harmonious body of clergy and laity; to our splendid Theological Seminary; to our Cathedral, all paid for, with its house adjoining; to our hospital; to our Waterman Hall; and last, though not least, to our Church Club!

THE SOUTH AFRICAN CHURCH.

BY THE REV. D. CONVERS.

A rolling, treeless upland, marked here and there by the black patches of the last "bush-fire," recalling the plains of Kansas and Colorado; a range of high, perpendicular cliffs bounding the plateau and against whose base the swell of the Indian Ocean was breaking; occasionally a cascade leaping down the dark-colored rocks; a gigantic gorge through which the St. John's river flowed to the sea and which would have been a "grand canon" in the Rocky Mountains; this was all I saw of Kafirland from the deck of the "Clan Monroe" as it steamed on to Port Natal. And therefore I can tell you nothing of the chief work amongst the Kafirs carried on by the South African Church.

To South Africa belongs too the early history of the "Universities' Mission in Central Africa," although now its headquarters are at Zanzibar. For Dr. Livingstone guided the first Bishop, Mackenzie, to the Zambesi to begin work there. In the valley of the Shire it was that the "fighting Bishop" took his rifle, and by force of arms rescued the slaves from the slave traders; in the Zambesi they lost overboard the quinine and were unable to break the fever which killed their first leader; and on the bank of the Zambesi they buried him. The second Bishop, Dr. Tozer, showed his generalship by moving to the chief centre of the coast, and beginning work at Zanzibar. The third, Dr. Steere, reared his cathedral on the site of the slave market of Zanzibar; and now rests by its altar where of old stood the whipping post. Now the fourth, Dr. Smithies, is lengthening the line of his stations into the interior. The mission has already a list of heroic deeds for Christ and His Church, to thrill a reader. It is linked to South Africa by its earlier days, and even now Natal is the nearest sanitarium where the fever-smitten European worker can go to recruit while he is growing acclimated. Besides, it is not an unknown thing for the members of that mission to make the journey to and from England "via the Cape." And so it was that I had the pleasure of meeting three of the staff and listening to their accounts of life and work in that mission. Very fascinating it was, but I have no business to go off on that line while professing to write a letter about the work of the South African Church amongst the native heathen races. Even without going to Kafirland I saw something of it.

In Cape Town I visited the "Kafir Cottage" where the All Saints' Sisters have a work for women or rather girls; and also St. Columba's, a boarding house for men, where Father Puller, S. S. J. E., and his catechists carry on their schools and services. Cape Town is a long distance from their native homes; and by the time the wandering Kafir has found his way there, he is pretty sure to have learned well the first lesson civilization teaches barbarism, *i. e*, to combine in themselves the vices of both. At first sight the field was not a promising one, I fancy. Men just out of barbarism demoralized by contact with the worst classes of a seaport do not invite one. But on the other hand they seemed to have souls naturally religious, if not "naturally Christian." Perhaps they were like the Patriarch Jacob, mean enough to trick his old blind father Isaac, and yet with all that, alive to religious emotions and teaching. At all events, just as Jacob's religion enabled him to overcome his faults, so has Christianity raised Cape Town Kafirs. To illustrate what I mean by "naturally religious:" one was telling me in broken English that his home had been near Delagoa Bay. "Oh, yes," I remarked, "that's where the Portugese are." "Portugese, no good. Never talk of God." Fr. Puller told me how once he told a group of them that their title Kafir was the Arabic word for unbeliever. They did not like it at all; and rose as one man to protest that they were not scoffing infidels, or mocking atheists. Had they known him, no doubt they would have said: "We are not like Bob Ingersoll." They were only enabled to realize that Kafir was no word of insult, when Fr. Puller explained that the Arab meant by it one who disbelieved in Mohammed's prophetic mission, that every Christian was a Kafir to the Arabs.

We, who have heard Christian teaching all our lives, can scarcely realize how new, how fresh, and how powerful it is when it first reaches their ears. It is harder for them to obey doubtless than for us, and a smaller proportion try. But when they do yield themselves to obey the Faith, their self-surrender is much more complete and hearty. One man was working some twenty miles from Cape Town, and on Saturday went to the station meaning to spend Sunday at St. Columba's, but got there too late for the train. It was not at Easter or any other great festival. He did not acquiesce in missing the train as in meeting an insuperable barrier. Nothing daunted, off he started to walk; and about three or four in the morning knocked at the mission house door to wake a priest to hear his confession; and that morning made his Communion. Can any thing be more beautiful than the earnestness of such a man? On the evening of my visit to St. Columba's the men entertained me by "a song and dance." It was as unlike "the song and dance" of a troupe of negro minstrels here as it could well be. The "song" had no articulate words so far as I could make out, and no tune either. Sounds there were, but unarticulate; all on one or two notes; but in perfect time with the instrumental accompaniment. The latter was played on what they called an "oo-gobb," a sort of Kafir guitar. It looks like the bow of an archer, with an empty gourd affixed as a kind of sounding board; it is held in one hand whose fingers tighten or relax the string, acting like the pressure on a guitar fret; and is played by striking the string with a short stick. The compass of the "oo-gobb" is about one tone; its force is enough to be heard ten feet away, if perfect silence be maintained. But it answers well to give time, for all can see the beats of the stick, and the one charm of Kafir music is time. It seems strange that people who easily and naturally appreciate the charm of melody and harmony as soon as they hear our music, should never have discovered by themselves the beauty of a tune. The "dance" was more posturing than what we understand by "dancing." It was a curious picture, in the faint light, to see the excitement on the dark faces over such a poor shallow entertainment as such a "song and dance." That evening one of the men gave me my first and last lesson in talking Kafir. Three things I learned: first, that initial m or n followed by a consonant is sounded as if a faint, illy-defined u came before it, not as distinct as um or un, *e.g.*, he called a name which Gordon and Stanley write Mtesa, as if it were almost Umte-sa, and the big mountain was not Kiliman-a-ro (as we would naturally pronounce the letters) but almost Kil-i-ma-un-ga-ro. Second, I learned how to sound the "click" which is represented by the printed letter x; and third, I learned that I could not pronounce at all the other "clicks" printed as ch and qu. My teacher was trying to have me pronounce the name of his tribe, printed Xosa. The first sound to my inaccurate ear seemed like the inarticulate encouragement we give a horse which we print and name as "cluck" but sound differently. By dint of hard work I could in a way say "cluck-osa;" but I made it a broken-backed word, for there was a sad interval between my initial "x" and the "o-sa;" but he would glide from the one sound to the other in the easiest possible way. An instant after he appalled me by a word in which the mysterious "click" came in the middle, and went on to give other words which introduced the other two, wholly impossible to my stiff lips. German umlauts and gutturals are nothing in comparison. That lesson gave me the highest possible respect for the linguistic powers of any man who can speak Kafir; and the question, "how comes it that beings so gifted as to use those 'clicks' never invented a simple tune," grows unanswerable.

The passing glimpse I had of work amongst the Kafirs and Zulus in Natal seemed one step nearer barbarism than St. Columba's. In many ways Natal was like western Kansas twenty-five years ago, *i. e.*, a narrow row of settlements of civilized people on the railroads and other lines of communication, with a fringe of savages about them; and at a little distance back in the country, unsoftened and unmitigated savagery. For our red Indians read Kafirs and Zulus, drop out the desperado or scout element, "Wild Bill" and the like, and the likeness is very strong. From the train between Durban and Pietermaritzburg you see the "kraals" (sounded like our word crawls), in which they live; you pass men most scantily clad and bearing their raw-hide shields and sharp assegais, who will greet you with their dignified gesture, raising their hands on high, men whose rank and influence are hinted at by the ring into which their hair is twisted; you see women carrying their naked children astride of the mother's hip, with one arm round the baby, women whose hair is done up in red clay instead of curl papers; one and all looking as good-natured as the day is long, full of laugh and fun. Amongst them there is no elaborate system of religious philosophy, as in India, to hinder their reception of Christianity. The chief difficulties are said to be savage vices, polygamy and witchcraft. Count the larger thatched huts which surrounds the cowal for cattle in the "kraals," and you have the number of wives the head man has, as each must have a separate hut for herself and her children. Some of their matrimonial customs struck me as being very good. For instance, what they call "ikazi" is not buying a wife, as one might buy a slave, but seems a most sensible proceeding. The Rev. John Aitken Chalmers was called to testify in one of their courts as to their customs at marriage, because he had been a missionary for many years, (nearly twenty, I think), and his picture of the practice makes it out to be a good one, if carried out according to him, (I Buchanan's E. D. Ct. report, p. 195). The groom pays to the father or other guardian of his wife, a number of cattle or occasionally money. Should the wife die before her husband, the cattle become the property absolutely of her father or guardian. Should the wife outlive her husband and return to her father, the cattle are to support her and her children. Should the husband and wife part because of the husband's fault, the property is used to support the wife; but if the wife be to blame, the husband can claim and obtain the cattle back. Such is the theory, and it seems one more civilized lands might well copy. Witchcraft becomes something horribly vivid and distinct when you are told by one missionary that near him in two years five persons had been burnt to death for witchcraft, and when another tells you of the proceedings of the witchfinders, whose accusations are sure to be followed either by a civil war, or strife of some kind, by banishment or by death of the accused. Africa has innumerable Salems, although unknown to the rest of the world.

Blue books are not usually interesting reading, but one on the condition of the native tribes of the Cape was touching, when you read how their chiefs begged the Government to protect them from the "canteens," with their trade in the whiskey, known as "Cape smoke." But my letter is too long now to let me go further.

THE ASCENSION.

BY C. W. L.

Lift up your heads, O gates! Be lifted high,
Ye everlasting doors! The King draws nigh.
Angelic choirs attend Him to the sky.

Sing, O ye heavens! Be joyful, all ye lands!
Ye ransomed people, shout and clap your hands!
High over all the King of Glory stands.

Who is the King of Glory? Even He
Before whose banner Death and Hell shall flee:
Who was and is and evermore shall be.

He comes with power, Who dwelt on earth unknown,
Despised by men, rejected by His own,—
The Prince of Peace, victorious to His Throne!

The Lord ascends! His work on earth is done;
The Lord ascends! His reign on earth begun,
His people ransomed, and His Kingdom won!

O earth, rejoice! Ye isles thereof be glad!
O Zion, lift thy head, no longer sad;
Behold thy King, in strength and beauty clad.

Behold thy King! Though passed from human sight,
By faith behold Him, robed in regal might,
The King of Kings upon His Throne of Light.

Lift up your heads, O gates! Wide open swing,
Ye doors of heaven! While men and angels sing
All glory, praise, and power, to our victorious King.

LETTERS TO THE EDITOR.

MISSIONARIES IN BRAZIL.

To the Editor of The Living Church:

The Spirit of Missions has in its April number a letter from William A. Newbold, asking for $5,000 for the purpose of sending out six missionaries to Brazil. Now, I want to know what right the Church has to send out six missionaries to Brazil? Is it to take care of members of the American Church who are living in Brazil?

Brazil has its own Church and priesthood, and, if we attempt to send out clergy to that country, we make ourselves schismatics; just as much so as the Romanists are in this country and in England.

The Roman Church has jurisdiction in Brazil, she ministers to a Roman Catholic people, a people who have always been Roman Catholic, as were their fathers before them. Is, then, the American Church to take a position as a Protestant sect, or is she going to keep to the truly Catholic course of minding her own business?

We all know of the unfortunate actions of some of the missionaries who have been already sent to that field. Men who value their priesthood so little that they will assist in Protestant ordinations are the very men for the Protestant Episcopal Church to send to foreign fields as her representatives; that is, if she considers herself a sect.

Which shall it be? Are we to be Catholics or schismatics? We, the members of the Church, must answer this question, and it will be answered in the kind of response this call from Brazil meets with.

Let us take care, or like Esau of old we shall sell our birthright for a mess of pottage.

J. E. CURZON,
Priest.

THE NEW YORK IRREGULARITIES.

To the Editor of The Living Church:

Drs. Rainsford and Newton invite Congregational, Baptist, Universalist, and other preachers into their pulpits to teach the members of the Church. It is said to be done in furtherance of Christian union. If they are to be allowed to do this thing, it must be admitted that other priests of the Church may do the same, inviting whom it may suit them to ask, and in the interests of Church unity. There is a "Church Unity Society" which aims to heal the alienations existing between the three great representative branches of the One Holy Catholic and Apostolic Church, the Roman, Greek, and Anglican, by prayer, by publications, and kindly offices. Now suppose, as an irenicon, some of our priests invite the Paulist Fathers, and others, to address our congregations in Lent, and at other times

and to unite in various functions. Suppose when our service is over we invite the Paulist Fathers to celebrate at our altars after the Roman rite. They are priests, and no exception could be taken to their sacerdotal functions. And what an argument for unity it would be to celebrate the Sacrament together, which stands as a symbol of the unity for which Christ prayed! Why not?

They tell us that not a word was said by those invited preachers which could be objected to by any body. Probably the Paulist Fathers would abstain from any objectionable remarks for the sake of appearing before our people,—that is, they might be reserved until their right to be there had ceased to be criticized, and then we would have some things decidedly objectionable.

The Church has provided securities for the right teaching of her members, by requiring that her ministers shall be duly trained and examined before their ordination, as to their fitness and soundness in the faith, and, that they may have due *authority*, they shall have episcopal ordination. But now, every priest is to be allowed to invite every one he pleases, to teach Church people, and we may as well do away with such safeguards; for why should candidates for orders and professors in theological seminaries waste their time in studies and examinations, when those who have not submitted thereto can teach our people as well as they?

After all this is a *layman's* question. We thought we had securities under existing canons that no one who was not "duly called" to the office of priest should be allowed to teach our children and families. But if the rector can invite in whom he will, the laity have no security that, in a few years, their children shall not be taught by so-called ministers of every opinion. Who is to draw the line as to those to be invited, and those who are not to be?

The *crux* of the present proposals for effecting Church unity is "The Historic Episcopate." The device for getting over it would now seem to be to show disregard for that principle; to deny and ridicule a ministry of Apostolic Succession, and to ignore it by openly breaking the canon which practically preserves that principle. Let us show sectarian preachers, and teach our own people, that we care nothing for the canon and for the principle, and so open up the way for Christian union. Is it likely that such conduct is to bring about Church unity? Most certainly it will delay it.

By the way, dissensions seem to be coming out of this business already. Dr. Rainsford, in his recent apology for his course, says that he invited these ministers as he would invite any layman(?). But now comes a Baptist divine to say that he was invited "as a minister," "went as a minister," and "was treated as a minister."

We are soon to be rid of Mr. MacQueary as a priest and teacher in the Church, but as a layman he will be quite available next Lent for Rev. Dr. Newton in helping him out with his explanation of the Nicene Creed on principles of evolution. A priest deposed can turn up "as a layman," and is as good as ever for an invitation to preach. Why not?

RAVENSCROFT.

PUPILS who learn "by ear," without thought as to the meaning of things, contrive to afford a good deal of amusement to their teachers. Recently a teacher in a grammar-school asked one of her boys: "What is the meaning of 'topaz?'" "A topaz," said the boy, "is where the mules walk when they're drawing a canal-boat."

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I took Sick,
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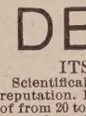
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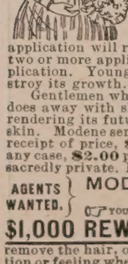
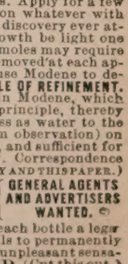

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OPINIONS OF THE PRESS.

The (London) Church Review.

THE COPYRIGHT LAW.—The Senate of the United States, just before the dissolution, ran the Copyright Bill through, and, as it has been signed by the President, it has now become law. It naturally conserves the interests of Americans as much as possible, for nations do not legislate in one another's favor; but it will at least give the British author relief from piracy if he chooses to comply with the provisions of the Bill, which require that the book must be printed from type set up in the States. We trust that it will spare us the infliction of buying books printed in America with the peculiarities of spelling in which our cousins rejoice, and, concurrently, that it will not injure the English printing trade. At the same time it is something to have gained a legislative sanction to the rights of property in the creations of a man's brain, and now British authors will not be left without any remedy at all against those enterprising publishers who reprint a man's book without his leave, and give him no share of their profits. We may also hope that the Bill will indirectly give an impulse to literature in the United States. Hitherto new writers have had almost insuperable difficulties in procuring publication of their books. Publishers would not pay them a royalty when they could obtain standard English classics and all the latest works of fiction for nothing.

Chicago Herald.

MR. MACQUEARY.—The interest, lively as it is, which Mr. MacQueary is at present exciting in religious circles will soon subside. There is nothing novel in the views he espouses, nor in the unbelief with which his mind is affected. Men long before this have gone farther in rejecting theological dogmas than he has done. Religious doubts, cavils, and skepticism of the same kind have been common in the world for the last 1800 years. Mr. MacQueary has gained this notoriety not so much for holding these views, but for preaching them in the pulpit of a Church where he, as well as any one, knew that they could never be tolerated. Regularly ordained as an Episcopal rector, he soon began to preach doubt and unbelief and to assail the essential dogmas of the faith he professed. Ordinarily, a clergyman whose theological beliefs have been destroyed by a study of "the higher criticism" and a perusal of Darwin, Spencer, Huxley, and other exponents of the theory of evolution, quits his pulpit before he is kicked out, and this should have been MacQueary's course. But he persisted in preaching heresy instead of dogma, and this persistency is the principal cause of the stir he has made. The world might never have heard of him if, after undergoing his change of belief, he had quietly retired from his pulpit. Undoubtedly there is a growing tendency toward ethical rather than doctrinal instruction from the pulpit, and there may yet be a place for him. But clearly he will not find it in any of the orthodox churches, and in any event he will soon disappear as a religious sensation.

A Decided Improvement.

A generation or two ago, in the days of homespun clothing, when our forefathers began to save up their old-fashioned clocks for grand-children to talk about, every spring it was the custom for whole families to take frequent and liberal doses of sulphur and molasses to "purify their blood." Fortunate are the people of to-day that they escape this nauseating mixture, and can take instead that agreeable and efficacious medicine, Hood's Sarsaparilla. This is a scientific preparation which goes to the right spot, thoroughly purifies the blood, and dispels "that tired feeling," an expression which accurately describes the condition of thousands who will not confess that they are sick, but yet have no enjoyment of food or occupation and just feel real miserable or "dragged out." Hood's Sarsaparilla imparts such strength of mind and body as to make one feel "like a new person."

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AIDS AND ACCESSORIES.

BY LILLIAN S. WELLS.

Besides the economy of saving all bits of desirable stale bread, it is really very useful in many ways besides those in which cracker crumbs are used, being quite as good and probably more wholesome if the bread is good, which, of course, it ought to be to produce satisfactory results. Prepare it by drying in a rather slow oven till crisp and brittle, roll or pound, and sift. The fine crumbs may be used to roll oysters, croquettes, etc., in for frying, or to dust over the top of scalloped dishes of baked meats, while the coarse crumbs are better for puddings, omelettes, griddle cakes, and scalloped dishes.

Croutons are a nice accompaniment to soups, and are made by cutting bread into small dice and browning slightly in the oven. These are much sweeter than crackers and some use them entirely in their place. This is the simplest way of preparing them, but they may be made richer by buttering and browning in the oven, or by frying in hot lard. These, kept in jars, are always ready to be served cold or after heating a few minutes in the oven. These cut larger in fancy shapes, are nice served hot, with apple sauce, cheese, and coffee for dessert. In using stale bread, the croutons should be cut first and all of the odd bits dried and pounded.

Stale cake can be converted into numerous dainty and quickly-made desserts, and should not be wasted.

There are various little cakes and cookies, sponge and fruit cakes, that keep well for different lengths of time, while plum pudding keeps months and seems mellowed and improved by age.

Tart crusts put in tight receptacles keep fresh some time, and are often handy to convert into desserts on short notice.

Crackers kept in tight jars will retain their crispness. If they become tough they may be made crisp and fresh by heating in the oven.

Mince meat is also an article which can be kept on hand.

A small quantity of flour should always be kept sifted. It is also well to have a little prepared flour ready to make hot bread, dumplings, etc., on short notice. It may be made at home by thoroughly sifting the usual proportion of baking powder and salt with it, and should then be put into tight paper bags or cans.

Browned flour is useful in soups and gravies. To prepare it, put flour into a frying pan on the stove and stir constantly until a light brown.

Brown *roux* or browned butter and flour is used much the same as browned flour. Cook until a rich brown, one cup of melted butter poured from the buttermilk which settles, and one cup and a half of flour. It ought not to scorch.

White *roux* is made as above, except that it should be cooked five or ten minutes without scorching. Remember to melt the butter, and do not use the sediment, as this will make the mixture scorch, and the gravy produced will not be smooth. Both the white and brown *roux* will keep a long time in a cool place. Of course, the butter will become strong in time.

Dried beef, picked fine and cooked two or three minutes in the browned butter and flour, then packed in any vessel, will keep many weeks, and by simply boiling with milk is ready at a moment's notice.

Cod fish may be picked fine, dried, and put away until wanted.

Citric acid is a useful article not generally known, though if it once finds a place in the storeroom it will always retain it. It is a fruit product, and therefore entirely unobjectionable from a health standpoint. It can be obtained from any druggist, and is much cheaper than lemons, in the place of which it is used. Sufficient water should be added to dissolve it, and by keeping it bottled in this form, it is ready to use in pie, cake, sauces, salads, gravies, etc.

Caramel is another preparation which is not much used, but which adds greatly to the flavor as well as appearance of many dishes. To make it, boil any quantity of sugar with sufficient water to dissolve it until it becomes a dark brown and loses all trace of sweetness. At this point dissolve with water and put in bottles. It will keep indefinitely, and is used mostly to give flavor and color to soups, gravies, and sauces.—*The Ladies' Home Journal*

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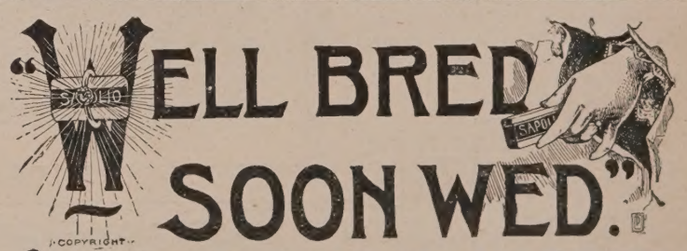

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